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# THE·BETTER·WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 9. CINCINNATI, JULY 18, 1891. NUMBER 3.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.,
Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS - - - - - EDITOR

# EDITORIAL.

A multiplicity of laws denotes great corruption in a state.—Tacitus.

Submission is a physical necessity, but does not reform. Obedience is a voluntary act of the soul, and is reform in itself.

The progressive Spiritualist knows naught of the past. He constantly sails along on the current of the eternal present.

It is better to be criticized for saying something than nothing. Absolute silence is not always indicative of wisdom by far.

Now that Mr. Davis has acknowledged himself a fraud how would it do to apply a little of the common law to him. People are always very anxious to apply it to genuine mediums; now let a pretended one taste it.

Women have recently been taking to shooting their betrayers. According to common law this is wrong, and according to divine law it is not right to take life. How compromise the matter? The state must look after the protection of such women. Not by merely punishing the offender—for such offers no justification to the injured party—but by some wise and higher measure that it behooves legislatures to invent. In many cases the betrayer has no money to palliate the wrong done and the betrayed is left to her fate, either to be only temporarily cared for by friends or to find refuge in a hospital, from whence in many instances the victim seeks a life of shame. Now for earnest thought and speedy action.

Most of the oratory in denunciation of the present marriage system is, after all, but a plea for freeloveism—Materialism. Spiritualism points the other way—to more spirituality in the human family, and in proportion to the unfoldment of that, there will be less sensual marriages contracted and more harmony existing instead among married people. Where there is spiritual-mindedness, there can be no discord—where love instead of self-love exists there can be no desire for divorces. Disaffection among married folks betray to the world two unspiritual-minded beings. True love conquers all things, though it be but one-sided. "It is not the marraige that is at fault" says the Medium and Daybreak, "but rather the people who get married. They should improve themselves and not reprove marriage."

In a sermon held at High Bridge, Ky., on Sunday last, the Rev. Dewitt Talmage said: If this world is ever brought to God (to a belief in a future life) it will not be through argument, but through testimony; i. e., faith, testifying that Christ (the spirit of inspiration) has been felt in the soul." Correct, Mr. Talmage. That is what we believe too, only to feel Christ (inspiration) a man must add to his faith good deeds; and the Christian that does not that—nor the Spiritualist either—will never feel the inner life touched, faith being, according to our doctrine, truth felt, whether that which touches us be called Christ, the spirits, God or nature. Spiritualists give their spirit friends the credit of being their comforters and guides, and perhaps they are right—this being the latest "testimony" to the world.

If human beings study to be brutal they can discount the most savage and unfeeling of beasts. The daily papers inform us that brutality still continues at a premium, even in our land of churches and highest civilization. The latest bit of news, on the brutal side of life, is that the Commercial Club of Pittsburg, Kansas—the old time "bleeding Kansas"—has offered a purse of $30,000, if the two "Sluggers," Sullivan and Slavin, will maul each other "to a finish" at Pittsburg. What is the character of Commercial Clubs in Kansas? Are they prize-rings, cock-pits, gambling dens; and gin-mills, under a respectable business name? Will our devout Christian friends in Kansas add works to their prayers and save their State from disgrace?

Patrick Marron saw a gull swallowing a sparrow in Central Park. He became excited and called to Billy Snyder, keeper of the elephant, Tip. Billy yelled for the police. A policeman came, but refused to interfere; "for," said he, "there is no law prohibiting a gull from swallowing a sparrow." The policeman was correct. Crime is the creation of law. No law, no crime.—Twentieth Century.

And the more law-making the more law-breaking there will be. Until statutory law is based on humanitarian principles and intuitive reasoning (in accord with natural or spiritual law) the criminal record will increase and finally cover every act of a man's life. When we have law enough to reach all around, so that every man can be arrested on some trumped-up or trivial charge, as it was in the South during the reconstruction period, a reaction will set in which may prove revolutionary rather than evolutionary, and end in general lawlessness, making plain the fact that too much law is as bad as no law. The more judgment exercised in making laws, the less will be needed in dispensing them.

*Freethought*, a liberal paper, says the investigation of Spiritualism is in the line of progress and discovery, and there should be no restrictions put by law upon the means of finding out the truth or falsity of its claims. It is unreasonable to imagine that mediums will exercise their peculiar faculties without some other inducement than curiosity; and if they are forbidden to receive pay, then the facts of Spiritualism, if it have any, must remain concealed. Or, supposing Spiritualism be presented to the world as a new religion, are not its expounders to be accorded the same liberty that is guaranteed to other sects? If clergymen may deliver the pretended word of God for pay, may not mediums give us messages from the alleged spirits of mortals? Our courts do not interfere with apparitions of the Virgin Mary; why then prohibit the exhibition of other dead Marys or other dead virgins? People paying mediums take no more risk of being deceived than paying the preachers, and if deceived have no one but themselves to blame for their folly.

The New York World, otherwise consistent in its philosophy, and discerning in catching the popular thought and pandering to it accordingly, made a bad break in its assuetude in commenting on the recent "Electric Executions" editorially. It says: "Even if electric execution is instantaneous and certain, it is attended by appearances of agonizing torture which render the very thought of it shocking to human minds;" and closes with: "Besides all this, hanging is good enough for cold-blooded murderers."

Electrocution, so-called, has proved a success so far as improvement in expeditious killing is concerned, and especially so when compared with hanging. "Appearances," if needs be, can by this mode be more effectually concealed than by the other. But in reading the first quotation of the World's editorial one would imagine the writer to be a progressive humanitarian. The closing paragraph, however, dispells the illusion and exposes a rather repugnant spirit—one in accord with mediævality or fallen greatness. Is a reaction setting in? Has the World reached its height and becoming callous? Ostentation generally meets its first recoil by a blunder. Has the World overreached itself at last and given the first indication of its approaching downfall? Discerning ones will say, aye.

Medium and Daybreak says: "Now-a-days everything in the spiritual way is almost wholly a mere matter of buying and selling; there are scarcely any left of those generous souls who in times past freely helped the cause of spiritual truth with no hope except that of benefiting mankind."

It is only those who have money that can freely help the cause unrequitted, brother, and, either they will not or there are no mediums among them sufficiently developed to carry out the spirits' program concerning Spiritualism. Thus mediums must be remunerated in order to live. They cannot be expected to labor otherwise and exercise their mediumship when exhausted from daily toil. The editor of M. & D. may be an exception, but then he is his own master and can prepare himself accordingly, which hirelings could not do without being under continued obligation to their employers or losing prestige with them. A spiritual worker must feel independent in order to do good work or put force into his work; and there is no independence without authority. Servitude leads to mental slavery and makes an automaton instead of an inspirer and leader out of a man or a medium. Make them free and independent, and the spirit not only becomes emboldened to speak the truth authoritatively, but expands and is made receptive to higher truths constantly. Proper habiliment, respectable quarters and the conscious gratification of being subordinate to no one are the conditions needed to uplift our mediums to their proper level, and with it the cause of Spiritualism.

## THE ENGLISH SITUATION.

The baccarat scandal, which has convulsed social and religious England and made the middling classes dread the "shuffling off the mortal coil" of Victoria and the elevation to the throne of Albert Edward, has been the means of letting out some State secrets.

The representative non-conformists, or the religious element not represented in the State Episcopal Church, of which the baccarat gambler, Albert Edward, is to be the future head, were determined to air this scandal thoroughly in the House of Commons. To the surprise of everybody that "grand old man," Gladstone, opposed the project and brought nearly all the liberal members to his support. That there was a State mouse in the parliamentary meal tub everybody suspicioned.

It now appears that Mr. Gladstone had more hope for his pet project of home rule for Ireland from the future King Albert Edward than from the government of his illustrious mother. The conversations of Mr. Gladstone with the Prince had led to great hopes that the difficulties which environ the government and crown, arising out of the general chronic discontent in Ireland, would find a solution on the elevation of the Prince to the throne, through the very means which Ireland demands, to-wit: home rule or an Irish parliament.

Hence, the movement of the non-conformists to arraign the Prince before Parliament has come to naught, while the deep religious under current among the churches is still increasing in force, and bids fair to find vent in an outspoken voice of condemnation in spite of the great love of the English masses for Mr. Gladstone.

But the Queen has not remained silent. She is, evidently, not willing that to her wayward son's confessions of liberalism to Mr. Gladstone, the hope of pacifying the kingdom, shall be credited. She herself is more liberal than her government, and has been. A letter written by her Majesty to Archbishop Tait in 1869, when the bill for the disestablishment of the Protestant Church in Ireland was before the House of Lords, has just been brought to the light of print, and through her instrumentality. It was written at a crucial period of English history, when the House of Lords came dangerously near a destructive collision with both the House of Commons and the people, which presaged danger to the crown. The Queen thus wrote:

> "Considering the circumstances under which the measure has come to the House of Lords, the Queen cannot regard, without the greatest alarm, the probable effect of its absolute rejection in that House. Carried, as it has been, by an overwhelming and steady majority through a House of Commons chosen expressly to speak the feeling of the country on the question, there seems no reason to believe that any fresh appeal to the people could lead to a different result. The rejection of the bill, therefore, would only serve to bring the two houses in collision and so prolong a dangerous agitation on the subject."

That she should have remained silent before the public until the hour when her unsavory gambling son and heir to the throne was jeopardizing its stability, certainly discloses marked prudence in the woman as well as in the administration of her kingdom. That the letter should now be given to the world is an intimation at least, that Mr. Gladstone has had personal assurances of the Queen's sympathy and support in his proposed liberal measures and in the event of the Queen's death, like assurance from her son and successor also.

A crisis in Parliament, which should send the members of the House of Commons to their several constituencies for their judgment at the polls, would probably bring Mr. Gladstone into power again, and his liberal measures would become the policy of the government.

It is clear that the throne would give those measures support. Men of Mr. Gladstone's age and temperament are naturally conservative, and if he aids in screening the baccarat gambler it is because he sees in any radical action humiliating to the Prince and the royal family a menace to the stability of the throne and the English form of government.

That able and intelligent spirit forces are guiding the popular mind of both continents is clear to all who have come to understand the intimate relations existing between the invisible and the visible world of personal activity and progress.

## A WORD WITH CHRISTIANS.

The force of the Christian religion consists in its doctrine of the immortality of the soul; the omnipotence of the moral law as conditioning human character; and a universal providence which implies a universal ruler and governor of the universe.

The immortality of the human soul is predicated upon the teachings of Jesus and his apostles; and, philosophically, upon the fact that spirit, being of another and higher order than matter, is not subjected to its laws of change, disintegration, and final decay. Itself being the seat of life, and always pregnant with life in all its earth manifestations, no law, no fact, no sound, satisfactory reasoning has, as yet, brought to the human mind convincing evidence of the soul's death, or liability to extinction. It may, as a moral factor, find punishment and reward, each according to its own nature, power and development.

What is called Churchianity, meaning all the sects and creeds of Christendom, goes further and accepts as of supreme authority over the credence of its discipleship, the revelations of thousands of years ago, touching the character of that future soul existence. But as human language had to be used to express the ideas or the impressions of the writers, and as human language is largely based upon nature, materiality and its diversity of manifestation, the spiritual existence beyond the mortal as taught in the Book, is largely in earth figures or symbolical. It is the human eye that sees the light; the human ear which hears celestial music; the human palate which tastes the fruits on the trees of paradise and finds "the river of the water of life" nectar to the soul. The spirit home is a human city gorgeous in its adornment, and the crown which bedecks the head of a monarch of earth, glistens radiantly on the brow of the glorified spirit saint.

Immortality for the human soul is accepted, but not proven by the church. True, if the immortality of man is not conceded the whole fabric of Christianity falls dead, and all the glory of the immortal saint, as well as all the pains of the immortal sinner are simply imaginings.

One would naturally suppose that, of all others, the members of the Christian Church would be among the first to examine and accept the tangible evidence of immortal existence for man found in the clear manifestations, the teachings and the loving messages of those who have put off the mortal environment. Here is palpable proof of the conscious existence of the soul after it has said its good-byes in the mortal and put on immortality. One single well-authenticated instance of such return establishes the fact. Nay, it does more. It makes possible the return of others and, under like conditions, the return of all who wish to commune with the incarnate living, the conditions on both sides of the line of incarnate and decarnate, being favorable. If Moses, the lawgiver of Israel, could and did return, bringing intelligent speech with him—and the Christian believes that he did—then Abraham Lincoln, the great martyr to liberty and the equal rights of man, can also return. The old narratives proclaim the fact and thus establish the law; the new illustrations of this more advanced spiritual age, also disclose both the fact and the law, and thus prove the soul's immortal conscious existence.

But Christianity also teaches the omnipotence of the moral law as the standard of human character. There is a right and a wrong in the moral universe of which man is both a subject and a ruler. Within him are the two attributes or forces of choice and will by which he conditions his character, according to his moral standard. These teachings are not peculiar to Christianity, but are fundamental in all religions. They are also not only accepted by non-religionists but are clearly taught in the messages of those who have returned, and are constantly returning from the hither shores of immortal life.

Christianity also teaches a universal providence, both in mundane and spiritual affairs, but makes of the creative deity an intelligent personality so infinite in his pains-taking oversight of all worlds, their peoples and life manifestations, that every act is ordered or supervised. One great sect of Christendom—the Calvanistic—follows the dogma logically, into fatalism, for there is where the specific doctrine of special providence in all things, logically ends. This, to the common, uncreedal mind, awakens painful thoughts as to the harmony of the paternal and the administrative.

The teachings of returning intelligences are more in harmony with our intelligent conceptions of an all-creating Father, and exalt rather than belittle a governing deity. The universal providence is a providence of general law. It is woven into the structure of the earth, and into life as it exists upon it and beyond it in the spirit realms. Universal law covers all cases of existence and change. There is no more a thrusting in of will to change the orderly currents of law and to produce a suspension of that whose permanancy is a necessity in an orderly universe, than there is a blind reign of chances and happenings.

Having moved forward to so advanced a plane, why cannot our brethren of the church go a single, logical step further, where religion, philosophy, science and fact lead them? Why will they not offer to their loved on the golden shores of immortal life, the opportunity they so much desire to return and intelligently commune? Spiritualism is the natural outgrowth, the culmination, not of Churchianity, nor of Atheism, but of a true Christianity as taught by our Nazarene brother.

## A CHAPTER ON MEDIUMS.

Even mediums, though instruments of the spirit world, must grow new thoughts and ideas. No impression from a foreign intelligence ever came without due preparation—without having undergone some heart or mental struggle—some experience. New mediums may be themselves surprised or surprise others with an array of so-called original thoughts, but they are only the accumulations of unformulated propositions made comprehensible by spirit guides or "controls." When all has been told, the instrument will find him or herself going over the same ground again—sometimes with additions "grown" during the experience or labor of giving to the world his or her individual philosophy of life or of Spiritualism, and sometimes only repeating in amended form the old story. But of such is compiled the book of life—of Spiritualism in its broad and unlimited sense; and the student who takes it up thus can never become a partizan to factions, individual revelations or side issues. All to him is truth, often seeing more in it than the revelator himself. But such, too, are necessary mediums. If not for direct revelation, at least for the generalization of thought and to keep peace among factions and individuals by his or her method of disseminating truth. But as the combination of two elements in chemistry leads to a third, the combination of human thoughts in a spiritual retort as above described creates new ones. It is a mode of "growing" thoughts by engrafting or transplanting, which cultivation brings forth higher and better fruitage. But every medium is more or less subjected to this and thus the change of opinion and policy of action that is often manifested. It is not always a recantation when such is the case. Progressive minds cannot always hold to old issues or ideas! While they may not relinquish them entirely they cannot make use of them in their new sphere. The old has served its time. Truth is ever winking from afar to catch up with that ahead, and the medium who is not constantly striving to reach out for "more light" than what his or her own soul has evolved and presented to the world, is not advancing in knowledge. And he who is not constantly striving to overcome some defect in his own being, is not "growing" any new ideas, though it may require spirit help to formulate them. Mediums are not always gifted with the acumen that genius has. Mediumship may be termed a gift, but that does not constitute genius *per se*. A child may have talents for music, become a good performer or teacher, but lack genius to make her a star. So a medium may become one of the best, but need a spirit guide or teacher all her mortal life time to aid in the formulation of not only his or her own accumulations, but foreign thoughts as well. But where the possibility exists, the spirit world operates, taking its mediums from all ranks of society and often without regard to the moral status of the one chosen—probably hoping that the change will benefit and elevate the one in question. If not to angelhood, at least to a higher moral plane than such a one would have reached single handed or as an ordinary citizen. Thus the human in mediums as well as in other of God's children, and if the per cent. of fallen mediums were anyway as near to that of fallen church communicants, leaders and preachers, Spiritualism would be in hiding long ago. But as hardly one per cent. forget the duty they owe to the cause, it does not disturb the main body to any appreciable degree, except the expression of sorrow manifested by sympathetic souls who are ever pained to see a brother or sister come to a standstill or retrograde in any respect—though retrogression in life's affairs is but a relative condition. But eternal progression is the law of nature, and whether we grow in soul by experience or by adding new thoughts to it, the outcome is the same. It is knowledge or wisdom centred in a human entity and only capable of being expressed through consciousness or intelligence, so-called. Experience, whether through trials, sorrows, afflictions, humiliations, deprivations, or business and household affairs add to the soul new light and truths for philosophic comment. This is "growing" thought, which will be harvested sooner or later as occasion offers.

Where such "experience" as above is lacking, the medium may discipline him or herself by self-denials or abnegation, which constitutes a self-imposed effort on part of the soul to expand. It is like adding strength to it. Forbearance, toleration, consideration, charity and such soul efforts also expand or strengthen it; and nature, abhorring a vacuum, as it were, fills the space with that which belongs there. As like attracts like, an entity composed of an intelligent life principle, must attract intelligence (whatever that is *per se*) and illuminate the soul with so-called new thoughts or ideas. Self-culture, study and literary pursuits develop ideas or thoughts by deduction, reasoning, analysis, etc.,—gives us something new to think about, tell and write about.

Thus man not only creates thoughts himself, but catches them up from nature, as it were, and grows them in his soul as a tree bears fruit. Every such a piece of humanity is a medium, whether he is conscious of the fact or not, and those who are most active or exhibit the most natural talent for generalizing thought, formulating that around them and intuitive enough to comprehend spirit thoughts (inspiration) as readily as given, make the medium that the spirit world selects as its instruments to disseminate its truths; i. e., to teach Spiritualism.

The so-called Father Ignatius has closed his labors in America last week. They have latterly been directed to the distraction of religion and the creation of religious controversy rather than the advancement of religious belief, and there will be a few tears shed when he departs.—N. Y. Press.

Mexico is on the verge of another revolution. Already large quantities of arms and amunition are secreted in the country.

Written for The Better Way.

## MAN'S IDEA OF GOD.

DR. J. D. BUCK.

In your issue of the 4th of July appears an article under the title, "The God of Mrs. Lynch," in which the "God idea" in general is touched upon, and it has occurred to me that it may profitably be further examined. Most discussions on this subject are both illogical and contradictory. Intelligent people probably differ in no wise more than in their idea of God. Many persons use the word God without any idea of what it means even to themselves. Many persons postulate a "creator," "infinite," "omniscient," "omnipresent," etc., and then talk in the same breath about a "Personal God"—a palpable contradiction. The great majority who believe in a God at all say it is a personal God, and masculine, as Father. We speak of the "eye of God" being upon us; of the earth as "God's foot-stool;" thus implying literally that God has eyes and feet and special human organs, and therefore a form like man. God then is a big man. Where is he located? How big is he, and then, if you please, who made him and when? It may thus be seen that the current anthropomorphism involves us at once in absurdities, and that personality—form, organs and limitations—cannot possibly be infinite, immutable, etc. In other words, the formless cannot also have form; the limitless be also limited; the boundless be circumscribed and the immutable be subject to change. People becoming involved in this dilemma often go to the other extreme, and denying God, become materialists.

Now let us remember that man is finite and limited, and if he postulates the infinite and limitless he postulates that which is in its very nature unknowable and forever beyond him. All that man knows or can know therefore of the infinite, the absolute, is its image or reflection in nature, whose essence is forever unknown. Furthermore, he knows not the image of the absolute; he has only certain crude and imperfect ideas of it. Only when man's knowledge has compassed the whole of manifested nature will he behold the true image of Deity, and even then will the Essence, the noumenon of all phenomena, be as far from him as ever.

Bear in mind then that we are not discussing God at all, but simple, different, human, limited and imperfect ideas of the image or manifestations of God entertained by man. The clergy, often from their glibness of speech and familiarity with God, give one the idea that they know all about it and are on altogether familiar terms with "him," while "his Holiness" in Rome claims to have God's entire confidence and his "infallible" knowledge and power. With such absurdities in speech, such illogical thought and such monstrous claims of self-appointed vicegerents designed for the centralization of power for the selfish few and the despoiling of the many, is it any wonder that man loses all sense of divinity and drifts into soulless Atheism and Materialism?

Passing now from the different views of individuals we shall find contained within each of the world's great religions an idea also of God, and however these ideas may seem at first glance to differ, it will be found that in many essentials they agree. The differences are principally due to accretions and theological interpretations, while originally and fundamentally they are in substantial accord. This fact is due to the basis, the Old Wisdom Religion, to which Prof. Rawlinson refers as lying back of all the world's religions and a philosophy more or less complete and logical upon which all great religions are originally based. These are matters known to every unpartisan and intelligent student of religions and easily verified.

Now if back of all the world's great religions as the original fount and source of inspiration lies the Old Wisdom Religion would it not be wise to inquire what is the idea of God, what the philosophy upon which this Wisdom Religion is based. Rawlinson, Dollinger, Heckthorne and scores of other writers refer to this "primeval religion," including St. Augustine and many of the Church Fathers as having been originally revealed to man from without, i. e., by angelic beings, an idea that intelligent Spiritualists should be the last to deny and treat with scorn and contempt.

Now, under all these circumstances, is it worth while to talk about "this new God" or Mr. or Mrs. so-and-so's God, when there lies open before us an opportunity to examine a world-old philosophy of both Nature and Deity that is logical and commensurate with the nature and the needs of man. This philosophy is perfectly consistent with "atoms," "forces," molecules and monads of modern science, for it is perfectly familiar with them all and no less with the "radiant matter" of Prof. Crookes and the "inter-etheric force" of Mr. Keeley, though it is far older than the Pyramids or the Egyptian Book of the Dead. I recently saw its glyphics plainly carved on the granite statues from Easter Island, which are older than the "Lost Atlantis." These statues are not in the British Museum, but in the outer porch, covered with bird lime from the sparrows that find them a convenient resting place. I am not aware whether the statues at Washington contain these glyphics or are better appreciated.

I am not unmindful that there are those who claim that most good things are new and that our "modern civilization," whatever that may mean, transcends everything known to the past. Neither do I glorify the past because it is ancient or think a thing is necessarily valuable because it is old. Things are valuable according to their capacities for use and according to the truth and the beneficences they contain, and as they minister to the enlightenment and progress of humanity. When, therefore, our friends are wearied of their own illogical and narrow ideas of God let them read the opening chapters of Madame Blavatsky's "Secret Doctrine" (Wisdom Religion) and before they flippantly reject or criticise the philosophy of Nature and Deity, cosmogenesis and anthropogenesis, let them be sure that they apprehend what is there written. After that the matter may be allowed to rest.

If we are really lovers of truth and seekers after God; if we believe that there is a spirit in man whose law is progress and whose destiny points onward and upward along the lines of both cosmic and spiritual evolution, we should examine intelligently and dispassionately everything that promises enlightenment at first hand when it is within easy reach, rather than accept flippant and cynical "reviews" by angry and conceited partisans who foolishly imagine that they can destroy the revelations of hoary ages or permanently disfigure the eternal truth, when they do but exhibit their own deformity and parade their own mental and spiritual debauchery.

Fair and intelligent criticism and dispassionate discrimination is a legitimate function of the human mind and the harbinger of truth, while either less or more than this is the service of superstition and the degradation of man. Man's idea of God may be a barbarous fetich or a divine inspiration; it may be born of the flesh or it may be an image of the spirit; and according to his idea so must be his life, his thought and his journey toward the immortal spheres of light and love. Our ideals are the composite of our ideas, and these alone can shape our lives and inspire our souls. It is not then merely a matter of idle speculation more than of superstitious dogmatism—these God ideas of ours—and those who believe that there is an immortal spirit in man can least of any afford to be superficial or insincere.

Let us have careful and conscientious examination of ideas and kindly and logical discussion, in order that we may arrive at the simple truth.

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Written for The Better Way.

## THE NEW DEPARTURE AND ORGANIZATION.

PROF. J. S. LOVELAND.—NO. 1.

It is a matter of profound satisfaction to every earnest, well wisher of spiritual progress that there is a marked change in the tone of articles from the pens of many leading thinkers in the spiritual ranks respecting the position which Spiritualism should occupy in the realm of thought and progress. There is a notable attempt to transcend the limited definitions which have most absurdly confined the meaning of the term Spiritualism to the mere field of facts, or phenomena. To be sure, there has always been an instinctive protest against these narrow statements, for the great mass of Spiritualists have felt that their ism was, in some way, essentially new, though the mere phenomena was confessedly as old as history itself. It is now becoming clear to every intelligent Spiritualist that no distinctive movement, no united continuous effort is possible without some distinguishing idea, differing from and transcending in character and importance those of any pre-existing system or movement which shall constitute the life and form the basis of the new movement. Hence, the inevitable inference, which forces itself upon every logical mind, is, that Spiritualism must enunciate some positive principle or principles, distinct from and superior to those of existing systems of thought and religion, or it must soon disappear by being absorbed into the religious organizations of the day. If it has no principles of its own there is no room for it in the category of movements aiming to mould and change human conditions. If it only presents certain negative or iconsclastic propositions, in connection with its phenomena, it must necessarily be short lived, because there is no positive, vital reality about it. This grave difficulty confronts those anxiously desiring a new departure through some form of organization, whereby united effort may be put forth in the direction of human uplifting. And if the question is seriously asked of these progressive thinkers why they wish for some organic form, they will tell you the better to disseminate and conserve the science, philosophy and principles of Spiritualism. This brings us back to the question, has Spiritualism any principles of its own—any philosophy not already held by other organizations? Do its facts—its phenomena—reveal any principles unlike to, and distinct from, those of other religions? If not, what do we want of a separate organization? What use is there for it. But, if there are such principles what are they? Now, if we ask many who desire organization what basis they will suggest the answer is, that a simple business arrangement, with an affirmation of the fact of spirit life and manifestation, is all we can attempt; that a "declaration of principles" is impossible. Why impossible? I ask again, has Spiritualism no principles, no philosophy? If it has what is the objection to saying so and letting the world know what they are? Is it said that Spiritualists are not agreed as to what those principles are? Then I answer that principles are the constituent elements of all intellectual, moral and religious systems, and therefore, if certain principles constitute Spiritualism, then all Spiritualists accept those principles and any radical divergence of views would prove one or both parties to be something else than Spiritualists.

Every true system must be harmonious with itself. A collection or agglomeration of contradictory propositions could not be called a system. No more can a body of persons holding contradictory or antagonistic principles be included in the same category, no matter how strongly they may all insist upon the same name as being applicable to each of them respectively. Of course, it cannot be expected that all persons will, or can see with equal clearness, the full scope and purpose of comprehensive and radical principles; nor that all will be equal to their complete expression, but, at the same time, at the core of the system, they will be at one.

Confronted with this real or seeming difficulty many have sought to get over the obstacle by submitting some general proposition, which it was supposed all could accept, as covering the entire case. The one most commonly presented is "The Fatherhood of God and the Brotherhood of Man." And yet, as it seems to me, a more inappropriate and absurd one could not have been submitted. In the first place it isn't one of the teachings or principles of Spiritualism in any special sense whatever. But it is both Heathen and Christian, and is the special shibboleth of some heretical Christians.

Secondly, because it brings in that old undefined, incomprehensible term God—a term so vague and undefinable that no two persons can be found who will define it in the same manner. Why any one should wish to thrust in a term, which, in its universal use, is absolutely without meaning, I can't conceive, unless it is fear of the vulgar prejudice against so-called Atheism. Most professing Spiritualists, when pressed on the point, will say, "Oh, I don't believe in a personal God nor in the Bible God." Well, what kind of a being is an impersonal God? And can a personal one be anything but the Bible God? The simple, common sense fact is that the term God means a person, just as really as does man, and always has among all people, and denial of such personality is Atheism or Pantheism, as every intelligent religionist will affirm.

In the third place look at the absurdity of this phrase in another light—"The Fatherhood of God." Where is the motherhood? Can there be father without mother? Who is the mother? Do you answer and say Nature? Then who or what is Nature? A personal being or an impersonal something? But you have already told me that nature is the offspring, the creation of your God; for you appeal to its order as evidence of the intelligent, designing skill of the creative God. That is, the intelligent God selects one product or child of his power and makes that impersonal something called nature—his wife—and begets of her intelligent, personal children called men. Or, worse and more absurd still, the impersonal God marries impersonal nature, and the children—part of them—are intelligent personalities. But you say we don't mean that. Well, what do you mean? As it seems to me you don't mean anything, except to parrot a phrase, which, in itself, is meaningless beyond the power of language to express.

But I don't propose to go into argument upon the God question, but simply to indicate that in any attempt at organization we don't want to introduce any of the old, meaningless dogmas of the church.

Again, Spiritualists claim that Spiritualism is based upon the principles of exact science. But what has science to do with God? Science is certainty—reality—knowledge systemtised. God is an idealism, an abstraction resting upon faith; hence, no certainty. Faith is a chameleon, forever changing its color, while knowledge is the same yesterday, to-day and forever. Men dispute, persecute, fight and kill about what they believe, but don't know; never about what they do know. Spiritualists, in organizing, don't want to introduce the apple of eternal discord in the form of an indefinable, incomprehensible term or proposition. And any proposition including the term God would be of that character. It would be an x in the equation, whose value could never be ascertained, and hence the problem could never be solved. And that destroys the very idea of science.

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It is as unjust to disbelieve everything wrong we hear of those we love as it is to believe everything wrong we hear of those we do not love.

Solicited praise, like hot-house plants, lack the flavor that true merit induces unsolicited. Egotism (self-love) craves it like a sick soul craves sympathy, but it never heals. Like a passion, it enkindles for more, and can only be cured by total abstinence.

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## LAKE PLEASANT MUSINGS.

To the Editor of The Better Way.

Lake Pleasant (Mass.) Camp is preparing for its festival season. Everything is astir with life. The very waves of the lake, that ripple upon the wooded shores, seem murmuring of the good time coming, and the boughs of the trees whispering together of the glad days now near at hand. Cottages are being renovated, door yards are being cleaned up and put in order, and a general air of spring house cleaning pervades the camp. The good housewife now holds sway, and the few men who are visible wear a certain air of meekness and resignation to the feminine will. There are doubtless some silent protests cherished in the masculine breast, but during the season of house cleaning woman is monarch of the field, and man can but humbly submit and obey. But when the work is done the smile returns to the face of the good man of the house, and he confesses that the end justifies the means. The cottages will be so bright and cheerful, the furnishing so clean and tidy that even the inhabitants of a purer world than this will be attracted to the domestic altars.

On many of the cottages the visitor may see signs announcing various phases of mediumship, and the inference is that the phenomenal element of Spiritualism is not to be neglected during the coming season. This is well, for without phenomena Spiritualism would not exist. Let there but be good building upon the bases thus laid, and a temple of divine truth shall arise, in which the deepest yearnings of the human soul shall find fulfillment.

The outlook for a successful season is most encouraging. Among the speakers are Rev. John W. Chadwick, of Brooklyn, and Rev. Robert Collyer, of New York, both Unitarian clergymen, who stand in the front ranks of their denomination. It is fitting for the management to invite these men to occupy its platform. Spiritualism is broadened by such contact with other liberal bodies, and perhaps the reverend gentlemen may catch some gleam of this new light that will shine forth in their subsequent pulpit utterances. Unitarianism and Spiritualism may exchange commodities with the assurance that both will be benefitted by the act. It takes a great many men and a great many movements to fully reveal the large faith that is coming to mankind to supplant the narrow faith of old. Let us all be brethren.

Dr. C. W. Emerson, President of the Emerson College of Oratory, Boston, in a recent work on Physical Culture, eloquently and truly says: "A great bank of darkness envelopes the world. Every true teacher is a torch bearer advancing into that darkness. We cannot add to the general illumination of the world by extinguishing the torches of others." Let us remember this observation.

I am told by the Secretary of the association that the average daily population of the camp during August is about three thousand, and that on Sundays the influx of visitors swel's that number to from six to ten thousand. When we think of the number of camps throughout the country, and their large attendance, we can appreciate the influence of these delightful summer meetings. There are about four hundred cottages at Lake Pleasant, and quite a number of families remain on the grounds the entire year. Perhaps the time is not far distant when the various camps will become permanent communites, in which the principles of the spiritual philosophy will be applied to the various phases of social life and work. "Great oaks from tiny acorns grow," and great rivers from small fountains flow—which makes a couplet, wholly true, if but half original.

It is time that the leaven of the spiritual philosophy began to lighten the inert social lump of our day. We often hear people ask, "what good thing has Spiritualism done?" What good had Christianity done, after forty years of existence? Where then were the great churches, the vast philanthropies, the manifold activities that have during eighteen centuries grown up under the inspiration of Christian preaching? They were yet undreamed of by even the apostles of the faith. Spiritualism has achieved greater conquests, and has had a profounder influence upon mankind, in the forty years of its existence than Christianity had after two hundred years of zealous labor. Let us not demand too much, but let us recognize what has been already done.

This article is not intended for a mere report of the news items from Lake Pleasant, it is intended rather to convey to the readers of THE BETTER WAY the impressions and thoughts awakened in the mind of the writer by a visit to the camp. Let this account for its rambling character. When one contemplates the work for which this and other camps exists, and the need of that work in the midst of the materialism and doubting of our times, the thoughts crowd one another for expression, and tongue and pen are alike paralyzed by excess of feeling.

For years the faith of the ancient church has been slowly dying out, under the attacks of scholars and skeptics, within and without the fold. A great fog bank of materialism has settled upon the world and shut out all the stars of faith. Here comes Spiritualism, heralded by a tiny rap and opens the gates of morning, that the sun god of positive knowledge may pass through and make glad day where now the legions of darkness rule. Is it any wonder that the prophets of this new light are zealous in their work? Is it any wonder that its believers everywhere have risked the epithets and scorn of their fellows for the sake of bringing to them the glorious knowledge of this new gospel? Is it any wonder that papers are published and camp meetings are organized for the promulgation of this gospel? Rather let us marvel that greater works are not done in its glad name; that every believer is not a zealous apostle of its saving truth. All that is beautiful and sweet in life fades out when faith in a higher and better world departs from men. When these bright dreams of faith have been dispelled by scientific materialism, then indeed is the world a sty, unfit for men to live in. These melancholy words of Hamlet picture forth our our constant mood: "How weary, flat, stale and unprofitable seem to me all the uses of this world! Fie on't! O fie! 'Tis an unweeded garden. Things rank and gross in nature possesses it merely!" Spiritualism alone can rescue the church and religion from complete extinction. If life is worth living, if there is any future for man, if the yearnings and longings of the human heart are sometime and somewhere to meet with full fruition, Spiritualism alone can reveal the fact. Is it not therefore of some importance to know whether it be true or false? Is it not worth some effort to establish its truth among men?

GRAPHO.

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Written for The Better Way.

## WHAT DO ABOUT IT?

WALLACE YATES.

A correspondent of the Portland Oregonian some time ago took occasion to compare the American people with the native races of India, and bade us, pharisaically, thank God that we are not as these men are. Modern philosophy teaches us that throughout the whole labyrinth of existing evil may be traced the golden thread that ever leads to the Central Righteousness, so out of the rabid spread eagleism of our web-foot friend, and his general confusion of thought we may pick out an idea, which followed up may bring us a little nearer to the ultimate truth.

We are a superior race, and being so, there is no escape for us from the eternal truth, "that to whomsoever much is given, of him shall much be required." We claim to lead the world, to be the fortunate possessors of the ten talents, to be the salt of the earth,—are we taking the proper steps to permanently maintain our high place, or is the salt beginning to lose its savor?

Our Declaration of Independence sets forth in plain but proud terms the rights of man; the preamble to our constitution declares that that instrument was ordained to "establish justice, * * * and secure the blessings of liberty to ourselves and our posterity." Not only this, but we have placed at the entrance of our chief harbor a colossal statue of "liberty enlightening the world." And yet we have actually had to import from Australia a system of voting that will guarantee the citizen protection in the exercise of that most primal right—the right of franchise! And that same remote island threatens to leave us behind in the adoption of another measure for securing the equal rights of man (a measure upon which depends the permanence of civilization)—the equal right of all men to the use of the earth. These other bodies of Anglo-Saxons colonized in various parts of the world are at least equally alert with us in asserting human rights, and if, as in the instances quoted, we are going to depend on them for enlightenment, for heaven's sake let us demolish that statue in New York harbor, quit our boasting and take a back seat. If we want to maintain the grand position of leaders in the path of progress and liberty we must be up and doing,

"For emulation hath a thousand sons.
That one by one pursue if you give way
Or hedge aside from the direct forthright,
Like to an entered tide they all rush by
And leave you hindmost."

Do we realize the gravity of the situation? The phenomenal progress of inventive power, the enormous and additions to our machinery of wealth production have confronted us with "issues" that may well stagger the boldest statesman. "The snail's pace of crawling ages has suddenly become the headlong rush of the locomotive, speeding faster and faster." Are the swaddling clothes of infancy fit attire for him who would "make time" on a bicycle? Yet constitutions made in the "old fogy" past are just as hampering to the progressive societies of to-day. These outgrow institutions as children outgrow clothes. "To adjust our institutions to growing needs and changing conditions is the task that devolves upon us to-day. Prudence, patriotism, human sympathy and religious sentiment alike call upon us to undertake it. There is danger in reckless change, but greater danger in blind conservatism. The problems begining to confront us are grave, so grave that there is fear that they may not be solved in time to prevent great catastrophies. But their gravity comes from an indisposition to frankly recognize and boldly grapple with them."—Henry George.

Do the monopoly organs think that the old style political economy: "Save, save, spend less than you make. Stint yourself. Be content if you have only a rock for a pillow and the canopy of heaven for a roof. Don't grumble and growl, but save. No matter how scant your store, save." Do these newspapers think that this sort of stuff shows the way to solve the problem of a civilization which tends to concentrate wealth and power in the hands of a fortunate few and to make of others mere human machines? which makes possible on the one hand Thomas G. Shearman's list of millionaires, and on the other the 40,000 women in New York that the Sun tells us can by no possibility subsist on the wages of their labor! What a bitter mockery to counsel thrift to these poor women, or to Connelsville coal miners on $5.25 a week and a family to support!

Here and there we find a rich man, like Leland Stanford, who seems to realize the *noblesse oblige*, that some preventive must be sought for impending calamity, but the rich as a class depend upon repression. With the boiler beneath them they seek to weigh down the safety valve with police, militia, Pinkerton's, &c., while year by year the fire grows hotter underneath. It is not the tramp and the pauper only ("the dangerous classes") that exhibit a growing unrest and bitterness, a blind groping for escape from conditions fast becoming intolerable—go among the thrifty mechanics, the hard-working laborers, and you will find an ever-growing discontent, like new wine beginning to ferment in old bottles. The weighty words of Macaulay in 1828 may well apply to our times: "A great statesman might, by judicious and timely reformations, succeed in averting a struggle to which no rational friend of liberty or of law can look forward to without great apprehensions. There are those who will be content with nothing but demolition, and there are those who shrink from all repair. Between these two extremes there lies a more excellent way. * * * We know of no great revolution that might not have been prevented by compromise early and graciously made. The present is indeed a time of peace and order, but it is at such a time that fools are most thoughtless and wise men most thoughtful. * * * In all movements of the human mind which tend to great revolutions, there is a crisis at which moderate concession may amend, conciliate and preserve." The sop thrown to the English Cerberus was the reform bill of 1832, followed by the repeal of the corn laws and the franchise extensions of Disraeli and Gladstone; but England is again on the verge of an even mightier movement that will shake existing institutions to their foundations. England and America both need the eminent services of statesmen of the type of Sir Robert Peel, who will know how to keep the ship of state off the rocks.

But after all it rests with "we, the people," to remedy these matters. Theoretically we govern ourselves, and organization, with justice as its object, will reduce that theory to practice and sweep away the monstrous iniquities of our present social system. Here is a body of millions of Spiritualists, whose great claim is that intercourse with the spirit world must conduce to the spiritual growth while here in the body. But what is spiritual growth if it does not express itself in improved material conditions. Are the wealthy among our Spiritualist friends indulging in that "criminal ostentation" which Prof. Buchanan, in the Arena, scores so unmercifully, while the bitter cry of their starving, defrauded fellowman falls unheeded on their ear? And are the great mass of the Spiritualists going to still plod along in the old "I-can-stand-it-if-the-rest-can" rut? As an announced progressive body, with the Damocletian sword of revolutionary upheaval hanging over their heads, and the taunt of Julian Hawthorn ringing in their ears, what are the millions of Spiritualists, as a body, going to do about it?

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### Mediums and Mediumship.

Some sharp, severe and unjust criticisms on mediums have lately been made, which, while playing into the hands of our foes, serve no practical purpose. Kindly counsel and advice are always helpful; caustic and bitter criticisms are injurious. To denounce the whole class for the follies or shortcomings of the few, and to decry mediumship because some few ill-balanced or foolish persons suffer because of excessive credulity, or the abuse of their powers, is as unwise as it would be to taboo knives because they are used for murder, and are dangerous weapons in the hands of criminals or lunatics. Let it be borne in mind that mediumship is the foundation of spirit communion—without mediumship the world would never have had the proof palpable of the other world.—Two Worlds.

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There is a rivalry as to the naming of the twin cities of Minnesota—St. Paul and Minneapolis—should they become one. The New York Tribune suggests "Santapolis," a name made up of the two, as neither seems willing to give up its baptismal nomenclature. But as Minneapolis claims a superiority in progress it would probably want a syllable of its name to lead, thus making it Minneapaulis, a distinction without affecting its prettier American ring.

## AMONG THE SPIRITS.

L. M. BOWDOIN.

I was sitting in the reading room of the Golden Gate, a Spiritualist paper of San Francisco, and took up the Religio-Philosophical Journal, another Spiritualist paper, in which was the offer: "One thousand dollars reward for an intelligent message from disembodied spirits through the so-called psychic telegraph, by the mediumship of Mr. Rowley, Dr. D. J. Stansbury or any other medium."

Coming out of the building, at the foot of the stairs the Chronicle was handed me containing this telegram from Cincinnati: "J. W. Fletcher is exposing the spirit phenomenon of 'slate writing,' and shows how it can be done by sleight of hand." (This J. W. Fletcher, it seems, was personating John William Fletcher, the celebrated lecturer, whose initial were the same as his.)

As I finished reading this dispatch I looked across Market street and saw that Dr. D. J. Stansbury's office was only a few steps up the street, and as he professed to be a medium for both these phases of mediumship the temptation was too strong to resist, and I concluded to go over and test the genuineness of his claim and the accuracy of what I had seen in the two papers named, which conveyed the idea that there was no such thing as "spirit-telegraphy" or slate writing by spirits.

Not being an expert in telegraphy I could only judge of the genuineness of the messages by the answers received.

The apparatus I found to be a common instrument such as is used in telegraph offices, inclosed in a box, with the top and bottom of slate.

The box was locked and the instrument inside was connected with a battery on the table by a flexible cord.

While the doctor was out of the room I wrote six questions on slips of paper three inches square and folded them into little pellets as large as a dime. These I laid, one at a time, on the top of the box and awaited the results, seeing that there was no possibility of the medium reading my question.

Each time the answer came directly to the point and appropriate to the question. One question was directed to my wife and only had her name written.

In the answer her name was signed and the names of two other very dear friends were written.

I addressed one question to one of my grandfathers, not designating which one was meant; I only said: "Grandfather, what is the prospect?"—not writing a word to give any one a clue to what I meant. The answer came: "Those claims will be paid; it is only a question of time. They should have been paid long ago. GRANDFATHER WILLIAM."

The question referred to the "French spoliation claims," and "Grandfather William" was the one whose vessels were taken by the French, and for which I have a claim against the government.

In the answer from my wife, she said: "I will write on the slate, and pictures will be drawn which we hope you will recognize."

I then selected two of the largest sized slates from a pile on the table, cleaned them off, put them together and on my left shoulder—my best ear being on that side.

The doctor took hold of one end and I held the other, and I am positive that the slates did not leave my hand or sight an instant.

We held them there till it became tiresome, ten or twelve minutes; all the time I could hear a slight noise, as though of writting with a soft pencil. (Crumbs of pencil were put between the slates.)

When the signal came that they were done I held on to the slates and the doctor let go. On opening them I found one slate completely covered with writing and pictures.

First was the following message: "Dearest one, we come to you to-day to give you our blessing and to show you the power of spirit over matter." Then followed a reference to private matter, and it was signed "Lizzie."

I also received a message signed "Mother Sarah" (which was her name, but I had not written it.) "Brother Elliot's" name was written and "William," a lady friend "Ella," and our old family "Doctor Grant."

At the left were two pictures, intended, it has been said, for a spirit daughter by my first wife, and a profile view of my last wife, but it would be a stretch of the imagination to say there was any expression that I could recognize, though it represented a person short and stout with light hair. These were points of resemblance.

In the center of the slate was a picture representing a "spirit home" surrounded by a wreath of flowers. There was shrubbery in many colors, a stream of water and mountains and sky in the distance. Over this was a sprig of May Flower with but one blossomed out, on the leaf of which was written the name of my spirit daughter. On two other sprigs were written the names of my wives Fannie and Etta.

On the stem of the May Flower, just opposite the picture of the little girl, was written "May Flower" and the same was written in another place, which made me think that there was a special test there, and on coming home and searching in an old diary I found the little girl was born on May 12, 1858, and that she was truly a "May Flower."

These are the facts, make what you can of them. I cannot swear that it was the work of my spirit friends. All I know is, if my eyes, ears and touch are good for anything, that human hands did not do it.

My next experiment was of a different kind and was on my last visit to San Francisco two months ago.

Some would say "that doctor psychologized you and made you think so and so, why didn't you fasten your slates together?" This time I did. After cleaning off two slates, selected at random from a pile I found there, I screwed them together with six screws counter sunk into the wood so I could cover them with sealing wax and put on my own private seal. I also proposed to repeat my experiment with the telegraph machine.

There was a lady friend of mine who was a medium present, who also came for a sitting and, as time was limited, the doctor said we could sit at the same time, though each one might not get as much as if alone. The doctor had never seen the medium before, and she asked me not to introduce her till after the seance.

We tried the "psychic telegraph" with the same results as I had before. I also received written messages on slates that we picked up on the table and held ourselves, the doctor only touching them. Then he said: "We will now hold your sealed slates," and as we did so the lady medium was entranced by her regular control, and gave the doctor a very impressive talk, after which her Indian control took possession and did some talking, and while holding control, the doctor said: "Please put your hands on these slates; perhaps we can get your picture." He or she did so, and in three or four minutes a signal was given that they were done.

Taking a screw-driver and cutting the sealing-wax off—which I found all intact—I unscrewed the slates and the top one was covered with a picture of an Indian in fullfeather and underneath was written in dim letters "Winona," the name the medium's Indian control is known by.

As the doctor knew nothing of the lady having an Indian control, or his name, this is considered by Spiritualists a fine test, not only for Dr. Stansbury, but as substantiating the claim of the lady to having such a control.

While waiting for the telegraph machine to work the doctor requested the lady medium to put her hand on the instrument, which she did, when it started instantly, the doctor saying there was a great increase in power when she did so.

On the other slate was a message from my wife, saying: "I am permitted to come but for a moment, to assure you of my presence, and must give way to others who have more power. I remember the past with its joys and sorrows, and will tell you all, through the medium I have been controlling of late. You have the right interpretation of the May Flower test. Brother and Father Elliott are here and Brother Charles Edward; also Fannie and Lizzie, all of whom send love. From your loving wife, ETTA E. BOWDOIN."

I had requested on one of my pellets that they might write whatever was of most interest to the public, and the lower half of the slate has these names on it, saying they desired to reach their friends: J. Hetherington, Lucy Hawkins, Joseph Arnold, Mary Ann Wheeler, Samuel Cook, Belle Collins, Louis B. Condy, Benjamin Todd, Henry Edgerton, Jennie and Josie Grattan, Flossie, Rosebud, D. Wellington.

Under this was the following message to me: "The spirit world appreciates your labors in the cause of truth. JOHN A. COLLINS."

The names above were all in one handwriting; the latter was in a different hand and is said to be a fac-simile of Judge Collins' writing by those acquainted with it in San Francisco. Judge Collins was President of the Progressive Spiritualist Society there.

The names I recognize. This writing came on a slate that I took at random from a pile there. At another time I took my own slates along with similar results.

Every one must judge for himself what the agency is that does this writing and as to its truthfulness. I only know it is not done by sleight-of-hand, when I can prepare and hold the slates myself. —Stockton (Cal.) Mail.

THE BETTER WAY 6 MOS. FOR 50 CENTS.

## STRANGER THAN FICTION.

To the Editor of The Better Way.

Information being asked in the case of that strange psychical phenomenon, Vennum-Roff, I hereby send you a little version as known to me:

The strange phenomena, noticed as above mentioned, occurred at Watseka, Ill., on the Iroquois river, eighty-six miles south of Chicago, in 1877-8. A full account of the thrilling phenomena was published in the fall of 1878 by one of the physicians who was called in the case and who for months was conversant with all the details of the affair and who devoted much time to its solution, as did other physicians, clergymen and interested parties living in the vicinity of Watseka. The account covers some thirty closely printed pages and is of such extraordinary character that it is not singular that psychical research societies should spend time and money in verifying the story, as has recently been done. Most of the persons who were witneses of the phenomena are still living, so that the matter is easily verified.

On the 11th of July, 1877, Lurancy Vennum, a young girl living with her parents in the outskirts of the town of Watseka, and who had uniformly been in good health, suddenly complained of feeling ill, and almost immediately went into what seemed to be a fit. She was then 13 years old. These fits, or trances, varying in character and intensity, continued at frequent intervals for several months. At times she suffered excruciating pains, then would become utterly unconscious, and often passed into a quiet trance or ecstacy. When in this condition she would talk of persons and scenes she beheld, to the wonder and astonishment of those present. She described what she called heaven and the angels, or spirits, mentioning the names of many she saw. Several physicians, among the most eminent in the vicinity, were employed, but their prescriptions had little effect, and their opinion and that of the clergyman in charge of the Methodist Church at Watseka, was that Lurancy was insane and should be removed to an asylum. A very few persons, with the parents, objected to sending the girl to an insane asylum. Among the number who opposed taking her to the asylum were Asa B. Roff and his wife. The Roff and Vennum families were but slightly acquainted at the beginning of the trouble, but Mr. Roff at one time having a daughter somewhat similarly afflicted, visited the girl and became greatly interested in the case. He induced the father to send for Dr. Stevens, of Janesville, Wis., who in company of Mr. Roff visited the family. Lurancy was found in a very sullen mood, sitting curled up in a chair. She called the members of the family the most disagreeable names, and on being asked her name said she was Katrina Hogan, and that she came from Germany through the air three days previous. After a time she said she was not a woman, that her real name was Willie, son of one Peter Canning.

The visitors remained during the afternoon listening to the wild talk of the girl, and when about to depart, the girl arose, flung up her hands, and fell upon the floor stiff and rigid, as persons are when they fall with what is called the "power." Dr. Stevens took her hands as they were held straight upward like iron bars, and by magnetic action in a little time had the body under perfect control, and he was soon in free communication with the sane and happy mind apparently of Lurancy Vennum herself, who conversed with the ease and sweetness of an angel, the girl affirming that she was in heaven. She answered all the doctor's questions in reference to herself intelligently, and expressed deep regret that certain evil spirits at times took possessoin of her. While in this pleasant mood, the doctor held a long conversation with the girl and suggested, if she must be controlled, that it would be better to be under the influence of some good spirit. Lurancy then for a time seemed to be holding a conversation with invisible intelligencies, when she said: "There are a great many spirits here who would be glad to come," and she gave the names of some persons long since deceased, that she had never known, but most of them had been known by the older persons present. She said there was one the angels desired to have come, and she wanted to come. When asked who it was she said: "Her name is Mary Roff." Mr. Roff, who was present, said: "That is my girl; she has been dead twelve years;" and added: "She was a good girl, let her come, and I hope she will do you good." After considerable more talk and instruction the family felt satisfied that a change for the better had taken place.

On Friday, Febuary 1st, Mr. Vennum called at the office of Mr. Roff, and said his daughter Lurancy claimed to be Mary Roff, and acted like a homesick child, pleading to go home. For some days she begged to be taken to her home of her parents, claiming that Mr. and Mrs. Roff were her parents, and she did not recognize in the least her own parents. In about a week Mrs. Roff and her daughter, hearing of the remarkable change in Lurancy Vennum, went to see the girl. Lurancy, or, as she now claimed to be, Mary Roff, saw Mrs. Roff and her daughter when some distance from the house, and joyfully exclaimed: "There comes my ma and sister Nervie!" As they came into the house she wept and cried for joy at meeting them. When they left, the girl became more homesick than ever, constantly pleading to go home, and on the 11th of February she was taken to Mr. Roff's, and there she expressed great delight in meeting each member of the family.

When the girl was asked how long she would stay, she said: "The angels will let me stay until some time in May," and she made her home at the house of Mr. Roff, contented and happy, untill the 21st of May, three months and ten days.

For a few days before the change took place, or the final restoration of Lurancy Vennum to her normal health and condition, the girl for a few minutes at a time would be Lurancy Vennum, apparently; then suddenly she was Mary Roff again. The day and the hour was named by the girl when the change would finally occur, which was exactly fulfilled. The pamphlet accounts of the strange affair, which I have mentioned, gives numerous instances of the recollection of the girl of persons, incidents and travels known to the Roff girl long before Lurancy Vennum was born, and which the latter, as Lurancy Vennum, had no means of knowing. While the girl visited at Mr. Roff's, there was often recognition of events which were only known to the Roff girl or her family.

On the 21st of May, Mr. Roff wrote to a friend: "Mary is to leave the body of Lurancy to-day at about 11 o'clock, so she says. She is bidding neighbors and friends good-bye." On the next day, May 22nd. Mr. Roff writes: "Thank God and the good angels, the dead is alive and the lost is found. At 11:30 a. m. my daughter, Minerva called at my office with Lurancy Vennum, and Lurancy wanted me to take her home, which I did. She called me Mr. Roff, and talked with me as a young girl would, not being acquainted. I asked her how things appeared, and she said it seemed like a dream. She met her parents and brothers, kissing each one in tears of gladness."

These strange events took place in 1877-8, and Lurancy Vennum has continued from that time to the present in the enjoyment of health. Two years ago some members of the Roff and Vennum families visited in Chautaqua county, in this state and were seen by several Rochester people, and in their presence this strange psychological story was confirmed. Several Illinois papers at the time commented upon the affair at length, and particularly after the girl's restoration to health and her natural self. The Watseka Republican said: "The meeting with her parents at the home was very affecting, and now she seems to be a healthy, happy little girl, going about noting things she saw before she was stricken, and recognizes changes that have since taken place. This is a remarkable case, and the fact that we cannot understand these things does not do away with the existence of these unaccountable manifestations."

The reputation of the parties most intimately connected with this noted "Watseka Wonder" is of the best, as certified to by many prominent persons of Watseka and vicinity. The editor of the Iroquoie Times, who was also mayor of Watseka during the occurrence of the phenomena in the Vennum and Roff families, says of Mr. Roff: "No man in this community stands higher in the estimation of the people than Mr. Roff. He is a high minded, honorable gentleman, who would scorn to give currency to anything not verified by facts."

R. D. JONES.

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## PRAYER.

JOHN. WETHERBEE.

Some one said prayers for changes in the natural course of things are never answered. One prays for rain and an equally good man prays at the same time for continued pleasant weather. The north in war times prayed for victory and the south prayed for victory, but the Heavenly Father, as we call Him, is on the side of the largest battalions, or best disciplined, or managed armies, and prayers on either side is so much wasted wind. Talmage prays for his wife and she gets well. Another man, as pious as he, prays for his wife and she dies. A third man's wife gets well although she is not prayed for. General Butler goes to New Orleans and the saints of that region pray that yellow fever may waste away and destroy his army. Not being piously inclined he does not pray against it. But having a sense of natural cause and effect he looks after the sanitary condition of the city and the fever does not put in its appearance.

Fred Douglas, the slave, was in the field hoeing corn, tired with his drudgery, prayed long and loud to his Heavenly Father for freedom, and he heard a voice that said: "Pray with your legs, Frederick." As he was alone the voice startled him and thinking it good advice, said I will follow it. He ran away and gained his freedom. That was a spirit voice; it may have been his guardian angel. The spirit had no power to free him; not having a bank account he could not buy him of his owner, and had no right to rob a man of his propertry for the laws of *meum* and *teum* hold good in both worlds, so conditions being right did the next best thing, which was successful.

It would seem while prayer is useful to a man, putting him in harmony with the good, it requires active work on the part of human beings for prayer to accomplish practical results. It would seem also that prayer reduced to its lowest terms is thus: Our Father, I pray thee lift this burden from me; it is heavier than I can bear. To answer that prayer the burden must be lightened, or strength added to the praying man; either will fill the bill. The latter is oftener the answer than the former, because spirits have more influence spiritually than they have materially and people must conform to nature's laws which never vary, for they are the voice of infinite inteligence. Douglas must pray with his legs or remain a slave. Work and prayer will do wonders.—Golden Way.

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Southwest Cor. Plum and McFarland Sts.,
CINCINNATI, OHIO.
M. G. YOUMANS, President,
J. H. WRIGHT, Treasurer,
C. C. STOWELL, SECRETARY.

CINCINNATI - - - - - JULY 18, 1891

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## THINKING, DOING, WHAT AND HOW.

W. WINES SARGENT.—NO 5.

A weak, faulty cause may far surpass a more true and worthy one in beneficence and general utility, if prosecuted with excessive zeal through systematic action. It is generally conceded, and experience seems to affirm, that Spiritualism will not withstand organization or discipline. This may have been apparently true in the past. If it ever must remain so its errors, its faults must be in excess of its truths and its virtues.

Not necessarily is a progressive mind or developing cause disintegrating. The disintegration may, and probably does, arise in many cases; not from the want of truths within the cause, but from the want of systematic action, intelligent processes of the mind dealing with the deduced facts. System, law and order are as potent factors in securing results as the substances upon which they act and control. System, law and order precede all proper results.

Divorce the elementary in creation from what I will call disciplinary processes or law, and you will have passive truths throughout creation yearning for intelligent application. We are confronted with this system in development wherever we may turn. The phenomenal manifestations and fruitage of the tree are the results of this system, law and order from germ to fruitage.

A Spiritualist need not be asked to concede the cardinal principles in Spiritism—that there is a commerce of thought, feeling, expression, between embodied and disembodied intelligences. The living personages of every period are the guides, the common couriers, if you please, of all that has preceded. The great problem for man in this respect to solve is how best to fulfill this agency. The demonstrated fact of spirit return, I fear, is looked upon by too many as an ultimatum—as principal. Is it not rather a single principle that advances toward an ultimate? If this be true why should so many veterans in the cause linger twenty, thirty, forty years at the portals of the phenomena? Conceding that the phenomena has been, is, and will continue to be, experimental, is not sufficient excuse for making no advance.

It is the harnessing of the forces allied to the facts of spirit return, which shall build monuments of works, identifying the cause as a beneficent working power in the family—in the community—in the world. Let the world see bountiful fruitage resulting from this new or rather revived interpretation of spirit existence, and there will be no limit in accession of persons and the contribution of funds to do the work. Many are the errors with which man physical, man spiritual, is oppressed. The field is large; the work is monumental; the harvest should be commensurate with the work in hand. Physical life is too short, its intended virtues too sweet, for a misdirection of the one, resulting in the unaccomplishment of the others. In all forceful nature we can but recognize there follows in regular sequence; first inception, then growth and then fruitage. The same is true as to mentality or intellectual development, and the same also is true as to spiritual growth and moral discernment, leading to right action—to universal blessings to mankind.

Real progression is the building today on the foundations of yesterday, minus the errors. The measure of progression in a moral, ethical, religious sense is just so much as the average man of to-day surpasses the average man of yesterday, as an exponent of human culture and spiritual development. When some progress is not made men are living idle lives as to the true ideals of human endeavor.

Spiritualists, the same as all classes of believers and thinkers, must have a base upon which to build their structure of knowledge and beliefs and weave the net work of reason, and then, if there is any stability in the base and any virtue in the net work of reason, mankind in general has a right to look for a pronounced folinge—fruitage—from the nurtured spirit tree.

Let it not be thought that I can find no good as a resultant from forty odd years of work in this field. There is much on the credit side forcing acknowledgement and praise, but less, much less, than is due the merits of the cause. I do not expect to make any startling announcement of the truth—new truth relative to the subject or the processes of development—but what I do desire is the concentration of minds of persons assembling at the various camp meetings in the country on this subject, and approach it perhaps in a way that shall surpass past efforts at strengthening the cause. Let "discipline" be the subject for consideration in the next article.

## THE CASE OF W. S. DAVIS.

Some time since there shot into the air of New York and Brooklyn, as a sort of popular "star of the first magnitude," a person named W. S. Davis—who came into public notice as a man who had made a money wager that a certain medium could not read a sealed letter—which it was claimed was done successfully; next came reports that other parties had, by their previous arrangements with individuals connected with the medium, entirely vitiated the test, so that the money consideration was not pressed for payment; next came the report that the said Davis had been "converted" from his skepticism to a belief in the spiritual phenomena, through mysterious powers which he had latterly found to reside in his own person. Then came letters of various correspondents in Brooklyn and New York to us, endorsing his "mediumship," and calling upon us to publish articles in his favor, which we declined to print; anon in the Philadelphia Press of June 15th we found the announcement that he, Davis, had declared himself to be a trickster—extracts from a purported interview with him running thus:

> "My object in giving these seances is to get evidence that these people Spiritualists, can be deceived very easily. I am in communication with Dr. Hodgson, Secretary of the American branch of the Psychical Research Society, and he will probably use my endorsements in an article entitled 'The Value of Human Testimony.' I do not tell these people that the spirits have anything to do with my seances. I am getting letters from them acknowledging the genuineness of my manifestations, the superiority of the phenomena, etc. All that I do is trickery, and I am doing just exactly what all of their famous mediums have been and are now doing."

Then came a clipping (sent us by a correspondent) from the New York Tribune, throwing certain doubts—though no names were mentioned—upon the truth of this alleged exposure by Mr. Davis, of his methods of procedure and his cause for the same.

Here the matter rested for a time. While certain of our spiritualistic contemporaries published articles in favor of Mr. Davis, The Banner, from first to last (with the single exception of a condensation of a special dispatch concerning the sealed letter contest, which was sent, at the outset, to all the secular papers), has declined to mention his name in its columns. although The Press account reports him as saying: "I want to get a notice from the Banner of Light as quickly as I can."

Long experience and the repeated advice of our spirit friends have taught us to be alike cautious in welcoming the new, which comes with extraordinary claims, and also to be wary of denouncing too hastily that which may demonstrate its verity in later days; so we preferred a suspension of judgment. We have, at last, obtained the proof we desire concerning this person and his animus, and hasten to place it before our readers.

On Monday, July 6th, the representative of a firm in Boston once doing business in conjuring goods, etc., put us in possession of the following letter addressed to them. It is written on two large note sheets, with the name "W. S. Davis" at the top in bold type and blue letter, the address 100 Nassau street being below the name in good-sized type. We hardly think Mr. Davis will deny the authenticity of this letter, which bears his own signature, (unless that signature be a forgery, which we cannot for a moment suppose.) Those correspondents in Brooklyn and elsewhere, who have felt hurt at The Banner's silence regarding Mr. Davis and his "mediumship," will, we feel, fully exonorate us on perusing this original missive:

> NEW YORK, July 2, 1891.
>
> MESSRS. ——— ———:
>
> GENTLEMEN.—Do you handle any goods used by alleged spiritual mediums?
>
> I want to get a mechanical slate, but not the old trick of the inset piece or false flap. Perhaps you know of a way to produce slate writing by using chemicals. Have you any books exposing spiritualistic trickery? Or can you give me any information in relation to rope-tieing tricks? Have you anything in magic goods that could be used at a spiritualistic seance? Respectfully,
>
> W. S. DAVIS.

The above is but another illustration of how Spiritualism is loaded down by periodical humbugs who come up for a moment and then pass into merited oblivion. We may well inquire, What next? and pause for a reply!—*Banner of Light.*

Written for The Better Way.

## "THOUGHTS" vs. "SOULISM."

FREDERICK F. COOK.

Under the suggestive title of "Thoughts," Alice Lindsay Lynch in THE BETTER WAY of June 27th, after some allusion to the subject of pre-existence or embodiments and a reference to my paper in a recent number of the Progressive Thinker, entitled "Soulism," feelingly exclaims "O, I wish I knew," and then goes on to say, she presumes if others know more about this matter than she, it must be because they have passed through more embodiments than herself.

Permit me to say Mr. Editor, that so far as I am concerned, my belief in absolute existence and embodiment is not based on knowledge in the slightest degree, but is purely and wholly a matter of reasoning. Believing, as a Spiritualist, in the immortality of being I am forced to consider its origin, and to this end, in common with others, I ask light from the other side. This light I find varies. Obviously it is an adapted light, accordingly it devolves on us to make choice. I frankly confess that at first the thought of embodiments was extremely repugnant to me, and I resisted its conclusions with all my might, but its irresistible logic finally won the day.

Personally I know nothing about any former embodiment of my soul, and, what is more, I haven't the slighest curiosity about the matter. The whole question is purely a moral one, so long as man is entirely engrossed with the thought, "Is there a future life?" the higher propositions of existence have small chance of helpful consideration. But for Spiritualists this question is once for all settled, and now the next step must be taken. Evolution pure and simple is the product and concept of materialism. From blind, unsentient forces no responsibility can be evolved. I believe this to be a moral universe. This is my only and sufficient postulate. By evolution pure and simple, without a spiritual intention directing it, no moral issue is possible. If in another life I suffer for my sin, in the hell of conscience, and my sins are those of abnormal appetites and uncontrolable desires bequeathed to me by my parents, through the law of heredity, a tremendous injustice is done me as against another individual, who springs from a morally noble parentage, and, as a result, lives (because it is his nature so to do) an honest, upright life, and dies straight into spiritual brightness. I say, to ascribe this difference to an unsentient law, to a mere chance of both, is to set up a standard of moral anarchy. Hideous as is the doctrine that God "elected" from eternity that some should be damned and others saved, it is positively angelic beside the idea that the tremendous differences that express themselves in human life and by consequence in spirit life, are the product of purely material conditions. If, on the other hand, you contend that the troubles of this life are after all but spiritual stepping stones, then, obviously, the injustice is to those who have no trials here. Life is either by accident or by design. Between these opposed thoughts every Spiritualist must make choice. Now if due to accident how can there be moral consequences? That there are moral consequences we know—that our lives here determine our status over there we know—therefore it behooves us to give this problem of existence serious reflection.

It ought not to escape Spiritualists that this idea of pre-existence is being more and more forwarded by the spiritual potencies. Once Mrs. Richmond stood almost alone as the instrument of its promulgation. But to-day scores of mediums are employed by the unseen intelligences to bring this form of truth to the attention of inquiring minds, so that it is becoming every day a more familiar thought. All sorts of ideas of the inner life are presented to us. From among them we are forced to make choice. It is, indeed, blessed that no conformity exists, that we are thus thrown upon our own resources for judgement and choice, for that is the only way to progress. My advice would be: If it satisfies your moral nature to believe that you are the product of unsentient forces, and if it satisfies your intellectual nature to believe that an immortal or eternal existence can have its origin in time, then hold fast to evolution and to all that that implies. If, however, it begins to dawn on you that the order on which Materialism is based will hardly suffice as a ground-work for Spiritualism, its direct opposite, then with an open mind make a study of that which starts existence with absolute being, and complements the order of material evolution with an order of spiritual involution, and my prediction is that you will soon find yourself on moral and logical *terra firma.*

Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand.—Carlyle.

## MORE LITERATURE NEEDED.

To the Editor of The Better Way.

Sometimes as a thought wave passes through the mind, we feel like giving it expression, hoping that some practical mind may be incited to act and bring forth results. The present thought is this: That while Modern Spiritualism has during the forty three years of its existence made unprecedented progress, the advancement, with limited exception is confined to the cities and large towns. The rural population generally know little or nothing of our philosophy or phenomena. The reasons are apparent. In country life the spareness of the population limits the facilities for gaining knowledge and culture. And the few who get an inkling of the phenomena or philosophy cannot afford to pay high prices for speakers or mediums, and hence the cause languishes, and gives way to the ridicule of old systems and low priced missionaries who penetrate every nook and corner of the land.

If we desire to reach the country with our philosophy, we must depend largely on scattering broad cast liberal and spiritual literature, through preconcerted action organized inside of the cities and possibly emanating from publishing houses that would be the most directly interested in the work.

I would suggest that in each city where the cause is prospering, let the society establish a book depot or store, with a stock or guarantee fund, for headquarters for all classes of liberal and Spiritualistic works and publications. Also hire reliable men and as far as possible those interested in the philosophy to sell the same through the country, taking in pay such articles as farmers and others have to spare, and shipping the same to headquarters to be disposed of. Other thoughts for the perfecting of the plan, might be developed later.

This is no utopian scheme, as has been verified by individuals on a small scale and which afforded a fair living. An organization could readily make a work of this kind not only self sustainnig but remunerative. Publishing houses of a liberal character could well afford to start the ball rolling. Christians have their "Colporters" everywhere, and why can not Spiritualists do an effective work in the same channel. J. B. BUELL.

Written for The Better Way.

## ORGANIZATION.

JAS. ASTON.

Every true Spiritualist desiring the growth of Spiritualism should identify himself with the cause in some way, but we believe such is not the case. But that there are thousands of Spiritualists who hide their light under a bushel for fear of what Mrs. Grundy might say. These persons prefer not to join any society or take any part in pushing forward the movement, but always remain in a neutral attitude while the conflict is on between Spiritualism and its opponents. And to this class I would like to put a few questions for their consideration, and ask what they would say of a person professing to be a mason or an odd fellow who never identified himself with such an organization, or how soon would greedy capitalists enslave those who toil if it was not for labor organizations?

Order and organization is a positive law that overcomes disorganization, and to oppose this truth seems to be mere folly. The Catholic church could not exist in this country to-day if it was not held together by the strength of organization. Suppose the legislature of a State were about to pass a law injurious to Spiritualism, as they are now often trying to do. Just think what a power it would be if a small delegation of Spiritualists representing an organized body and perhaps influencing thousands of votes would have upon such legislatures. Now, supposing all the Spiritualists (and there are millions) could be identified through organization, and the need of buildings, or spiritual temples, were to be discussed, how long would it take to raise the funds if the two or three million Spiritualists of this country were each to give five cents? Yet this could easily be done through organization. Many Spiritualists fear organization, thinking some formula of faith or creed would be established in the churches, but this fear is altogether groundless. For Spiritualism teaches no system of belief, but says to each individual study your own soul and apply its aspirations to the philosophy and phenomena which Spiritualism offers to you and enjoy its truths. Religionists, scientists and Freethinkers all can unite on its platform, for it asks no belief but offers a knowledge to all investigators. So we say to the Spiritualists everywhere, organize yourselves in some way, if only to meet for social pastime, or into a society for debate or the discussion of Spiritualism, for only from such sources or from the public rostrum, or through the literature of Spiritualism, will the masses be easily reached.

Then put your shoulder to the wheel of progress and push forward the cause you profess to represent. Identify yourself directly or indirectly. If you cannot join a society, then contribute to the literature of Spiritualism by subscribing to help some paper. Help the cause in some way, do not remain in neutral position any longer. We define neutrality as only a compromise, or a something without any principle. And we would say of one claiming to be a Spiritualist that you cannot remain neutral and be a true Spiritualist in a true sense if you fail to identify yourself in some way with the spiritual movement. And if you really have the welfare of the cause at heart you will no longer hesitate to show your true colors, but come out boldly and identify yourself with organization.

## PERSONALS.

B. F. R.—Revision very good and acceptable.

Dr. M. Carl is lecturing to the friends in Albany, N. Y.

S.—Both articles received. Thanks for neat type writing.

C. L.—Will answer your question some day at length. Crowded at present.

Contributions received: S. W. E., B. H., J. R. B., H. H. H., O. A. B., H. T., E. P., T. H. D., S. J.

We are indebted to Mr. Geo. H Miller, of Millersville, Mo., for a club of fifteen new subscribers. Next!

Mrs. C. C. Stowell has returned to the city from her eastern trip. Next week she will attend the Indiana camp meeting.

Mr. C. H. Murray is now located at Elkhart, Ind. He promises our readers something from his pen in the near future.

Dr. S. S. Baldwin has removed his office to 412 West Seventh street, this city Office hours from 8 to 10 a. m., from 2 to 4 p. m., and 6 to 8 p. m.

The Mississippi Valley Spiritualists' Association opens on the evening of August 1st. The ladies have a surprise in store for all. More anon.

Bro. G. W. Kates and wife are doing a grand missionary work in Indiana, and are about entering upon a twenty-five days labor at the Indiana camp.

Brother A. Hammond begs to have his subscription to THE BETTER WAY continued at the old price. He thinks the paper too cheap at one dollar a year.

First there was a protest going out because executions were reported in detail through the daily papers. Now there's a "kick" because it has been prohibited. How compromise it?

The Morning Globe, of Tacoma, Wash., speaks highly of a new test medium, Mr. Jules Wallace, from Australia, holding successful meetings in Tacoma and urging the formation of Spiritualist societies.

Prof. S. W. Edmunds has been delivering instructive lectures in Canton, O. Interesting communications from his pen are in store for our readers. He attends the Lookout Mountain camp meeting this week.

Mrs. M. E. Williams offers a so-called "Psychological Chart," which is said to be the "key to unlock the vast storehouse of psychological knowledge to your soul and its coming destiny." Further information is conveyed by letter.

Mr. J. L. Dow, of Duluth, Minn., writes that Mr. A. Willis, of this city, gave four interesting seances at his house, spirits materializing and spirit lights and emblems being exhibited in profusion. Being in his own home and no strangers present, Mr. Dow thinks he has received positive proof of a future existence.

Julius Doernburg and his three children were arrested in New York and locked up for inadvertently walking on the grass in Central Park. The New York Press wants to know what parks are intended for if children are to "keep off the grass." Cincinnati, too, has that ominous sign stuck up, and in addition to this, the paths are dusty, leaving no inducement for a pedestrian to enter a park.

## NEWS ITEMS.

The flow of lava from Mount Vesuvius has increased. The lava has now reached the rear of the Observatory.

The N. Y. Press thinks the Kaiser's procession to church in England recently, was almost as brilliant an affair as one of Barnum's circus parades.

The mammoth World's Exposition to be held in Chicago the year after next bids fair to become one of the greatest shows on record.—Journal of Commerce, Liverpool.

Let not your angry passions rise. Rev. Mr. Barr, Adamstown, Pa., has been arrested for violating postal laws by calling Rev. Mr. Spring "the biggest liar in America" on a postal card.

Boston permitted the man arrested for kissing his wife in the street to go free. In Philadelphia a young couple arrested for the same offense have been indicted for assault and battery by the grand jury.

Our Navy Department cannot get able seamen enough to man its vessels, in some cases the crews being short sixty or eighty men. The scarcity of men in the British navy has become so serious that long-service pensioners are to be employed on board ships at home ports.

The people of Chili are still undergoing the sufferings usually attendant on war, while a set of rulers and a set of persons who wish to be rulers, are enlisting as many of the people as they can to fight against each other, for the purpose of deciding which set of men shall rule and prey upon them.—Twentieth Century.

Concerning the electrocution at Sing Sing recently Dr. Alphouse D. Rockwell, a witness, said that electric death was far more human than hanging. All four died instantly and painlessly. Mr. Edison's suggestion to send the current through the hands was ignored. Dr. Rockwell says that the current follows the blood vessels and muscles, and not the nerves, as generally supposed. The nerve structure is a non-conductor, to a decided degree, compared with the saline fluids. Yet by traveling faster than the nerve current the electricity paralyzes the brain and other large nerve masses before the subject is conscious of it. Nervous vitality is destroyed and nerve substance partially disintegrated by the course of the electricity.

One of these frightfully anxious public servants, Post Office Inspector Bario, of Boston, in order to win fame and promotion sent $1 to Geo. T. Albro, who advertised to send for that sum medicated paper that will cure diseases, produce spirit phenomena, pull stumps, plow corn and the good Lord only knows what else of wonderful things. He received the paper and then arrested Albro for misusing the United States mails. U. S. Commissioner Hallett discharged the prisoner on the ground that there was no proof that the paper would not do all that was claimed for it. This is a sensible discussion reflecting a million fold more credit on Commissioner Hallett than on the troublesome inspector.—Pomeroy's Advance Thought.

The dark side of our "Glorious Fourth" was, as usual, characterized by causualties and crimes that might have been avoided were ordinances passed and strictly carried out prohibiting the use of firecrackers and pistols as a means of exhibiting American patriotism. A four-year-old boy in Brooklyn, N. Y., was shot while playing with his father's revolver. A seven-year-old girl in Norwalk, Conn., was burned to death through the igniting of her dress from fire-crackers. Two men in Fort Smith, Ark., were killed—one shot and the other beaten to death—while celebrating the day with too much liquor aboard. The editor of a South Carolina paper was stabbed to death while trying to make peace between two roughs who were quarreling in midst their patriotism. Four fires occurred in San Francisco resulting in a $100,000 loss and a sacrifice of six lives.

Thousands of minor cases were reported of injuries received through fireworks, the irrepressible cracker and our national weapon, the revolver and "toy" pistol. Of course, we do not advocate a sort of puritan sanctimonious holiday, but there is no need of going to the other extreme and making a chinese fete out of it, endangering life, limb and property, and keeping sensitive people in constant agony and fear of the consequences. We hope that other ways and means will be devised to celebrate our Independence Day with more dignity and as it is more befitting to so glorious an event—one that should be recognized by the whole world as a stepping-stone to freedom from oppression, slavery and priestcraft.

**No Postage Stamps taken in Payment for Subscription.**

**Five Dollars to Niagara Falls.**

Via the C. H. and D. and Michigan Central. Thursday July 30th, through without change of cars. The annual cheap excursion to the Niagara Falls via Cincinnati Hamilton and Dayton railroad occurs Thursday, July 30th. The special excursion trains will run via Toledo and Detroit and thence to the Falls via the popular Michigan Central, and will be solid trains, consisting of through coaches, chair cars and sleepers. The round trip from Cincinnati or Indianapolis to Niagara Falls will be $5.00 and to Toronto and return, $6.00. A proportionate rate applies from all intermediate points along the line and includes the privilege of side trip to the Thousand Islands at greatly reduced rates from Niagara Falls. Tickets will be sold July 30th, and are good returning till August 5th. For rates, tickets, etc., address any C. H & D. ticket agent or E. O. McCormick, General Passenger and Ticket Agent, Cincinnati, Ohio.

A man who has practiced medicine for forty years, ought to know salt from sugar, read what he says:

TOLEDO, O., January 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly, L. L. GORSUCH, M. D.
Office 215 Summit street.

We will give $100 for any case of Catarrh that cannot be cured with Hall's Catarrh cure. Taken internally. F. J. CHENEY & CO., Props. Toledo, O. Sold by druggists, 75 cents.

**WANTED** Names of persons to whom to send a sample copy of the best and brightest family spiritualist paper. Send them to THE BETTER WAY

**Hark! A Voice From Iowa.**

Dr. J. C. Batdorf, Dear Sir—I am happy to say that I am perfectly well again, and I thank God that I was advised by a kind friend to write to you, and if I had not done so I would have been in my grave long ago. At the time I put myself under your treatment I was not expected to live twenty-four hours. I had fallen from a hale, healthy woman of 152 pounds to a mere skeleton of 78 pounds. But after using your Wonderful Powders three months, I am happy to say that to-day I weigh 150 pounds. I was given up by five doctors of Angus, Dallas Centre and Des Moines, Iowa. They said they could not do anything more for me, and that I could not live twenty-four hours. Everyone says it is a wonderful cure. If anyone doubts the truth of this let them write to me. In conclusion I say from my heart, God bless and prosper you, and may you still continue snatching people from the grave. Yours in gratitude,

MRS. JOHN JEFFERSON.

Angus, Ia., Feb. 28, '90.
See ad. in another column.

# Correspondence.

## Clinton Camp Meeting.

Arrangements are perfected for the ninth annual Camp Meeting of the Mississippi Valley Spiritualist Association at Clinton, Iowa, and there is every prospect of a large attendance. Letters are pouring in from all parts of the country, giving evidence of unusual interest. The talent secured is second to no camp in the country, and there is every indication that this will prove one of the largest and best meetings ever held by the association. Do not forget the date, August 2d to August 31st.

WILL C. HODGE, Secretary.

[illegible] Center Ave., Chicago, Ill.

## Willimantic, Conn.

The twenty-fifth anniversary of the organization of the Willimantic Children's Progressive Lyceum was celebrated last Sunday in Lyceum Hall. A goodly number of spectators and friends of the Lyceum were present to witness the exercises and enjoy the profuse floral decorations which covered the platform and other parts of the hall. The Lyceum is a Sunday school connected with, and supported by the Willimantic Association of Spiritualists. This Lyceum, consisting of thirty children and a corps of officers, was organized in Bassett's Hall July 18, 1866, after a system introduced by Andrew Jackson Davis, the Poughkeepsie seer and clairvoyant, and claimed by him to be modeled after the schools for children who have been translated to the higher life.

H. N. BILL, Conductor.

## Little Rock, Ark.

Mr O. A. Poston's suggestion, under the head of organization, in No. 25 of THE BETTER WAY, is a good one. I think all Spiritualists, Liberals and Freethinkers should contribute as freely as they can afford to the circulation of their literature.

The would-be religious dictators of this country—both in and out of it—are exerting every influence that can be brought to bear, and spending millions to unite church and State. Friends, your religious liberty is in jeopardy. Wake up and contribute your mite towards spreading the glorious truths taught us by the hosts gone before. Just think of the great good we can each and all of us do by sending to twenty friends each a copy of THE BETTER WAY weekly for three months; and all of this for the sum of five dollars. The ball must be started, and I will not wait for Bro. Poston's one hundred. I enclose herewith five dollars and twenty names for trial subscribers.

Yours in truth and harmony,

A SPIRITUALIST.

## Camp Meeting at Liberal, Mo.

The coming meeting at this place, commencing August 15th, ending September 15th, promises to be one of the largest gatherings of Spiritualists ever held in the Southwest. Every preparation is being made to accommodate the people. The shade is dense, scenery beautiful, water good, climate healthful and invigorating. We have a large pavilion, good eating house, restaurant, bath house, flowers, vines and fountains. Everything needful to give comfort and impart pleasure are growing here.

We have engaged the following speakers: J. Clegg Wright, Miss Cora Carpenter, Miss Jennie B Hagan, Miss Annie Orvis, Lyman C. Howe. We are expecting J. Madison Allen, Mrs. M. T. Allen, F. J. Underwood, E. W. Baldwin and Dr. E. B Wheelock.

The mediums are W. W. Aber, materializing; Mrs. Mabel Aber, independent slate writing; George A Goodman, occult telegrapy; Mrs. M. M Bristow, clairvoyant; Mrs J. N. Sweeney, rapping; Mrs. J. E. Porter, test; Mrs. M. A. Sain, physical; A. Willis, materializing and trumpet; Dr E. Sheldan, magnetic healer; Mrs. Anna Orvis, psychometrist; A. W. S. Rothermel, occult telegraph; Mrs. Mary Lindsay, psychometric and trance; F. N. Foster, spirit photographer, John Disler, musical; Dr. M. O. Knowles, platform test.

Officers are F. J. Underwood, of Springfield, Mo., President; Mrs. W. S. Petit, of Creston, Iowa, Vice-president; Mrs J. K. Belk, Liberal, Mo Treasurer; E. W. Baldwin, Secretary. All are cordially invited to attend.

G. H. WALSER.

## Chicago, Ills.

Spiritualism in this city is not dead, as there are four regular meetings held each Sunday. Bro Jenifer presides at Brick Layers' Hall, Bro. Couran at Arlington Hall and Bro Elliott at No. 77 31st street, the last two meetings being held on the south side. It was our privilege to meet with the south side friends Sunday, June 28th. While the meeting at Arlington Hall is not so largely attended as at some other places, there was a feeling of complete harmony, and the services were of a very interesting nature. A short speech by the writer, followed by a very interesting talk by Mrs. O. E. Daniels, who has for some time been the regular speaker at 31st street. She is comparatively new in the lecture field, but is pleasant and entertaining and bids fair to become one of our best workers. She is also an excellent test medium. Tests were also given by Mrs. Oviatt, Mrs. Couran and others at 31st street. Mr. Elliott made quite extended remarks and was followed by the writer and Mrs. G. F. Perkins of San Francisco, Cal. Mrs. Perkins was earnest and practical and closed her effort by giving some very fine tests. This lady, assisted by her husband, had charge of the meeting last Sunday and were greeted by a large audience, who expressed themselves delighted with the services. The Band of Harmony has closed for the season, but their hall is occupied every Sunday by Prof Perkins and wife, who hold two services each Sunday and also on Thursday evenings. The hall was packed on Sunday evening and the tests and readings by these mediums were of an unusual high order and gave the most complete satisfaction to the entire audience. We can heartily recommend these mediums to any place or society needing their services, as conscientious and earnest workers in the cause. They can be addressed at 392 West Madison street

H.

## Vicksburg, Mich.

The eighth annual Camp Meeting, of Vicksburg, will be held in Frazer's Grove, commencing August 6th, ending August 13, 1891.

The camp ground is a beautiful oak grove, situated one-half mile from Vicksburg on the G. R. & I. R. R. Carriages running to the grounds day and evening. There is plenty of pure well water on the grounds; fine camping locations; commodious buildings for entertainments, seances, etc. Ample hotel accommodations at very reasonable rates at grove and town. Fine boating and fishing on Sunset Lake. The Grand Trunk crosses the G. R. & I. at this place. Reduced rates will be secured if possible. Parties desiring to rent tents and bedding should apply early in the season. Tents, 7x18, per week $4; 10x12, $3; 7x12, $2.50, with floors and in good shape. Daily admission, 10 cents season tickets, $1.

Mr. Alfred Keyser, of Kalamazoo, has been secured as chairman of the meeting. He will have general supervision of the arrangements and control of the platform. The announcement of his name in that capacity is a sufficient guarantee of good order, harmony and kindly feeling

Among the speakers and mediums are: Hon. L. V. Moulton, Mrs. C. E. Woodruff, Mrs. E. F. Winch, psychometrist, Dr. U. D Thomas, psychologist and clairvoyant; C. D. Barnes, materialization, Mrs. O. E. Daniels, developing, Mrs. Anna Ovis, psychometric; Mrs. L. L. Hanson, test and writing medium, Mrs. D F Smith, platform tests; Mrs. Russel, private sittings; Dr. Caird, magnetic healer, Allen McKain, healing medium; Prof. Olney H. Richmond and wife and other noted mediums are expected.

Good music under the direction of Mr. A. Warner, Bronson, Mich. Mr. Charles Johnson will run a news stand; spiritual literature on hand. Test meetings, circles, entertainments, socials and campers' dances evenings. Volunteer speakers and mediums to be given time by special appointment. For information write to

JEANNETTE FRAZER, Manager.

## Lake Minnetonka Campmeeting.

Mrs. Hull and myself arrived at the grounds for this meeting on Friday afternoon of July 3. The grounds and the surroundings are the most beautiful we ever saw and we have been on nearly all the camp grounds. The Minneapolis and St. Louis railroad brings passengers to the grounds. Lake Park Hotel is a magnificent building, fully capable of accomodating five hundred guests. Mr. and Mrs. Aspinwall and Mr. and Mrs. Wright are running it in first class style. Though they have the hotel one-third to one-half full of guests, there are as yet but few here, who came for the camp meeting The reduced fare on the roads does not begin until to-morrow, and hundreds of Spiritualists are waiting for that. The Doctor has the assurance that many will come this and next week.

We had a Fourth of July celebration here, which all seemed to enjoy. I was introduced as the orator of the day, and spoke both in the forenoon and afternoon, Dr. Street of Boston followed me with pertinent remarks in the morning, Mrs. Hull did the same in the afternoon.

On Sunday forenoon the regular camp meeting opened. Dr. Aspinwall, as the president of the North Western Association of Spiritualists gave a brief history of the inception and progress of this enterprise, and some of the obstacles he and his good wife were compelled to overcome in carrying it out; after which Doctor Street was introduced as the chairman of the meeting. Dr. Street, after urging Spiritualists especially to fill themselves with harmony and prepare for a spiritual baptism, introduced Mrs. Hull, who delivered a discourse on the changes which have come over Spiritualim in the last twenty years. She told the people how and in what spirit to investigate Spiritualism. The afternoon brought quite an increase in the audience and the time was all given to the writer of this, who bored the audience for near two mortal hours, and then they wanted more. Dozens of them said, "Why, Mr. Hull, you stopped in just the wrong place; why did you not talk fifteen minutes longer?" People were tired and we had no meeting at night.

On Monday it rained very hard all day; we gathered, however, in the Lake Park Hotel Parlors and listened to Dr. Street's explanation of his Japanese crystals.

The mediums already on the grounds are Mrs. Aspinwall of Minneapolis, Mr. Willis, of Cincinnati, Mrs. Ward, of Memphis, and a Mr. Briggs, of Boston, I think. Mr. Foster and other mediums are expected here this week. Mrs. Orvis, of Chicago, will be one of the speakers next Sunday, and Mrs. Adah Sheehan will be with us the two Sundays following.

More Anon. MOSES HULL.

## Mantua Station, O.

The National Spiritual and Religious Camp Association will hold their first session of the season at Mantua Station, Portage county, O., opening July 18th and closing August 10, 1891.

These beautiful and convenient grounds have been recently purchased by the association especially for camp meeting purposes, and are only one-half mile from the depot of the Mahoning branch of the Erie Railroad, thirty miles southeast of Cleveland, O., and forty miles northwest of Youngstown, O. The Board of Managers think no more desirable site could have been selected, being a soil of gravel and sand, high, dry and rolling, and located on the summit between Lake Erie and the Ohio River, well supplied with pure spring water and large, wide-spreading maples for shade. The air is pure and bracing, being 605 feet above Lake Erie. Bordering the grounds on the east flows the clear and sparkling Cuyahoga River, famous both in history and frontier life by Captain Brady's desperate leap to escape capture and torture by the wily Indian. This delightful stream will afford good opportunities for boating and fishing. The country for many miles around us is one grandly diversified scene of verdant hills and valleys; a rich, productive soil, thickly settled by a class of people who are intelligent, enterprising, social and liberal. Let everyone who desires health restored, ambition strengthened, hope revived, old friendships renewed, and life made worth the living, just come to this camp. Low excursion railroad rates are being secured. The tenting and boarding facilities will be conducted by competent committees and all first-class. Carriages from the depot to and from the grounds, or any part of the town, day or evening at special rates. Ample accommodations provided for all, either on the grounds or in town at very reasonable rates. Rooms and tents for rent at prices as follows: Room on first floor at Camp Hotel size 8x13, at three dollars per week; second floor, 8x10, two dollars per week. There rooms are furnished two single or one double cot.

The Ladies' Aid as an organization under the above title has been completed with fourteen members as an auxiliary of the N. S. & R. C. A. The object and purpose of this meeting is to assist in the camp work. We are pledged to raise means to improve and beautify the grounds and to aid in every way possible. We have charge of the dining hall the coming session of the camp and and desire the patronage of all. We will endeavor to make all comfortable.

The following are the officers: Miss Lillie Lane, Braceville Ohio, President; Mrs. Jane Benedict, Vice-president; Mrs. Bertha Wilson, Secretary; Mrs. Ella Vaughn, Treasurer, all of Mantua Station.

Table board per week; $4; single meal 25cts.

Cots have only a straw tick. Campers must bring pillows, sheets, etc., as much as they may desire.

FRANK J. WILSON, Sec'y.

## Mississippi Valley Spiritualist Association.

Permit me through the columns of THE BETTER WAY to call the attention of the friends of the M. V. S. A. to the Ladies' Independent Union as the time is rapidly drawing near when we shall meet on the beautiful grounds of Mt. Pleasant Park for association and co-operative work. The park never looked lovelier. Some changes have taken place: one beautiful cottage has been erected and is already occupied. Some other improvements have been made, and others will be before the meeting opens. Thus far our prospects are very flattering. From correspondence I conclude the majority of the ladies of the Union are putting forth their best efforts to forward the interests of the cause in not only making our "Fair," which is to be held during the interim of camp meeting a grand success, but to add to the comfort and happiness of all who come to the camp meeting.

The lodgings in cottages will be under the auspices of the Union, with ample accommodations for all, and fifty cents a lodging These lodgings include a good bed with pillows, sheets and comforts with all the appurtenances for toilet. Transient visitors who wish to secure lodgings are requested to report to the Bazaar or Reception Committee.

We are anticipating a glorious and successful meeting. The management never had so many calls for rooms and tents as at this season. Many of the rooms and tents have already been secured. The promise is indeed encouraging. Some have feared that the camp meetings, which have sprang into existence during the last year might detract from the M. V. S. A. Not so, dear friends, the more well regulated camps founded on a solid basis the better. The more leaven the quicker the whole lump will be leavened, and that is what we are all unitedly working for, I trust, the enlightening and betterment of humanity

Taking our "cue" from Bro. Francis of P. T. I will state that the ladies have a very pleasant surprise in store for the M. V. S. A., and all who are on the grounds at the opening exercises will exclaim, "What will the ladies do next?" And in their behalf I will say if they meet with the success they deserve another year will solve that question I wish to inform the ladies of the Union that an informal meeting will be held Saturday evening, August 1st, at 8 o'clock at Liberty Cottage to complete arrangements. Let every member on the grounds be present.

In accordance with the constitution the annual meeting of the Ladies' Independent Union for the election of trustees and the transaction of business will be held Wednesday, August 19, 1881, at Mt. Pleasant Park, Clinton, Iowa.

MRS. R. A. KING, Pres't.
MRS. OLIVE A. BLODGETT, Sec'y.

## Lily Dale, N. Y.

July weather here at the camp is decidedly unseasonable and unpropitious, but it does not seem to affect the spirits incarnate or excarnate.

The Fourth of July was cold and damp, but no one forgot that it was the anniversary of the birth of the Declaration of Independence, though conscious of the fact that our so called independence has become a misnomer in a general sense. A large number of verandas and balconies at our camp were decorated with "Star Spangled Banners." Captain Powell's beautiful steamers, "White Wing" and "R. S. Lillie," were plying the lakes, well laden with passengers, from early morning until the close of the dance at midnight.

In the afternoon an impromptu boating party was gotten up by Mrs. Isabella Keeler, wife of P. L. O. A. Keeler, the slate writer her sister Miss Jennie Leslie, Miss Clara Clark, daughter of Mrs. Lillie and her guest, Miss May Clapp.

Through the kindness of Captain Powell the Stockton Band was in attendance. The above named ladies did the honors very handsomely, and everybody was treated to a bountiful supply of delicious ice cream and cake. There was lots of sociability, music and merriment and a good time generally.

In the evening we had some fine fire works and a dance in the auditorium which was largely attended.

On Sunday morning a number of the campers went out to Cassadaga Village to attend the funeral of Mr. Enoch W. Pettit, who died suddenly of Bright's disease a few days ago.

Mr. Pettit was a man of about fifty years of age—was an estimable and exemplary character and was born a Spiritualist, so to speak. His parents before him were pioneers and active workers in the cause, and what was quite unusual Mr. Pettit was born into physical life and experienced death, or the second birth, in the same house.

Mrs. R. S. Lillie gave the funeral address and it seemed that she was, if possible, more than ever touched, as with a live coal from off the altar of truth and inspiration.

Even a verbatim report of such a discourse would be but as empty husks, and we feel like dropping our pen in utter discouragement at the thought of attempting to give an idea of it by a few extracts. The glowing spirit which made the voice of the speaker tremulous and her eyes tearful, and which vivified the words and breathed upon us real instead of ideal consolation, and proof of continued existence made it an occasion of exaltation and glorious anticipation of a beautiful hereafter, instead of weighing us down with gloom, lamentation and doubt.

Prof. Richardson furnished the music and singing, which in point of melody and sweetness was in keeping with the occasion. The opening song, "Just as of Old," was beautifully rendered. Mrs. Lillie then gave an invocation which was an embodiment of soulful aspiration and thanksgiving. She then read a poem entitled "Man never dies," and made it the subject of her discourse. Death was represented as the second birth—a step in the highway of progress, bringing us face to face with all that is spirit. She says: "The man whose body lies prone before us was in the prime of manhood just ready to fulfill the promises of life when the thread was broken. He inherited a constitution which made it impossible for him to baffle the conditions of his life, and we should question the wisdom and justice of the author of life did we not know beyond a doubt that the body is but the medium through which the spirit is manifested, that we are the children of God, that our inheritance is life not death, and what the soul has not completed here can be taken up and continued until perfection crowns the effort in the life beyond. That body so cold and silent, is of itself a sermon. But it is not the man. It is only the chrysalis —the empty shell. He who occupied and manifested through it has gone forth from this home on earth to be greeted—by whom? By the mother who welcomes him just as tenderly in this his second birth as she did in the first."

As the speaker repeated the words: "He whom thou seekest has gone forth"—not to some far away place—perhaps here, her eyes were blessed with a vision of the departed, the clasping of hands and loving greetings of the friends gone on before, and at the closing of the song, "We shall meet again," by Mr. Richardson, she stepped forward, her face enraptured at the vision and with hands clasped said "Yes, we shall meet again." I see him leading two bright spirits and saying, "I wish I could tell you all! I have found two bright Jewels! All is joy and gladness here! This is the resurrection and the life! Lift the veil and look through the shadows!"

The floral decorations were choice and abundant and fashioned in many typical and beautiful designs. As the casket was lowered into the grave, friends and a long procession of the members of the Grange, to which Mr. Pettit belonged, dropped, one by one, a boquet of flowers upon it. Mrs. Lillie as she dropped the last one, a bunch of lovely white lillies, improvised a poem upon the same, which was the crowning inspiation of the hour.

She returned to the camp in time to deliver the morning's discourse, which was seemingly a continuation of the inspiration that fashioned the funeral address. She also gave a very instructive address in the afternoon upon the subject, "What is Christian Influence?" She filled an engagement in Dunkirk in the evening, which made four discourses for her on Sunday. She does all this amount of work with little apparent fatigue—comes out bright and fresh each time and never repeats herself in a discourse. She is, indeed, one of the marvels of the rostrum.

The interest in these meetings, prior to the camp, have excelled our expectations. People have come earlier in the season and there is a decided tendency toward a more permanent and substantial population.

There are already one hundred and fifty cottages occupied by campers and there are new arrivals every day.

The Grand Hotel is under the management of Mr. M. R. Rouse, of Titusville, Pa. Many additional conveniences and embellishments have been made for the season of 1891. It has been painted and papered throughout, and supplied with extensive modern improvements in the culinary and other departments. It will be open from July 20th to September 1st. The prices for board with rooms are $1.00 to $1.50 per day according to the room. Campers and regular occupants of tents and cottages can obtain board by the week at the rate of 25 cents per meal. The dancing parties are, as usual, given on each Wednesday and Saturday evening. The best of order prevails and they are closed promptly at 12 o'clock. This together with the opportunity for boating there being three steamers that make regular trips and a large number of sail and row boats that can be loaned for a few cents is a great source of enjoyment.

Spiritual papers and periodicals, also daily papers are for sale on the grounds, and an extensive library containing works of fiction, science and progress furnish mental food or recreation for every class of minds.

There is a post office and telephone and telegraph office. Hacks and drays that run to and from the trains and convey passengers and baggage to any part of the grounds.

The children's Lyceum will be made an attractive and beneficial adjunct. It will be under the direction of our former and efficient leader, Mr. E. W. Tillinghast, assisted by Miss Rittenhouse and Mrs. H. P. Barrett, of Spartansburg, Pa.

There will also be a first class teacher in elocution and physical culture, who will give instructions to the children free of charge and will afford an opportunity for adults as well.

The Northwestern Orchestra, which is one of the best on the continent, is engaged for the season and will enliven the camp by giving daily concerts and furnishing music for the dancing and other parties.

W. J. Colville, who is a favorite author and teacher of spiritual science, will conduct classes in practical metaphysics, or the theory and practice of spiritual healing, and will make every effort to render the instruction useful to those who are seeking for knowledge and health. Terms $2.00 for a full course of ten lessons.

P. L. O. A. Keeler and family, the slate writer, of Brooklyn, N. Y., are at their cottage. The wonderful manifestations given through Mr. Keeler as a slate writer, have never, to our knowledge, been excelled.

Mr. W. A. Mansfield, slate writing medium, of Boston, Mass., who has been not only favorably and well known to campers here for a number of years, but is renowned throughout the country for his wonderful powers, is here for the season. Mr. Mansfield has also been a close student and has sought the highest personal culture. He graduated two years ago at the Emerson formerly Monroe College of Oratory, Boston, Mass., and since the close of our last camp has taken the Post Graduate course at the college above named. He was an invalid when he began the course—though an ordinarily large framed man he was so reduced in flesh that he only weighed 135 pounds. He is now in perfect health, weighs 175 pounds and looks as fresh and rosy as a girl. All this has been accomplished by a course of physical training such as he is now prepared to give to others who will avail themselves of the opportunity of receiving it, and is a capable teacher of elocution, voice and physical culture.

Dr. W. B. Mills, of Saratoga, N. Y., and Miss Maggie Gaule, of Baltimore, Md., will give tests upon the platform. A large number of other mediums for different phases of tests, business and phenomenal character, will be present during the season and our program comprises some of the best talent in the land.

Much attention is being given to the subject of political equality. We have a large club and Saturday, August 15th is to be set apart as Woman's Suffrage day. Susan B. Anthony, Rev. Annie Shaw and Miss Hattie O. Peate are to be the speakers. Miss Jennie B. Hagan speaks here July 12th and her many friends will be rejoiced to see her.

## Brooklyn, N. Y.

The Brooklyn Spiritual Conference held its quarterly election of officers on Saturday evening last, and on the motion of Captain Day the same officers were elected for the ensuing quarter, as follows, viz.: Samuel B. Bogert, President; S. S. Gordon, Vice-president; Joseph La Fumee, Treasurer, after which short addresses were made by Mr. Richardson, Prof. Van Horn, Dr. Baker and Mrs. Kurth. Mrs. Ormstead being called to the platform, gave several tests of spirit presence, all of which were recognized, the meeting being mutually enjoyed by all present.

Mrs. La Grange, from Syracuse, N. Y., lectured at Conservatory Hall Sunday morning and evening, June 28th. The lecturer being assisted by her daughter, whose solos were very much enjoyed by the audience.

This closes the season until September at Conservatory Hall

Hereafter all the spiritualistic services in what is known as the western district of Brooklyn will be held at the new hall of the Brooklyn Spiritual Association, known as Bradbury Hall, 290 Fulton street, as follows:

The Helping Hand Conference, Tuesday evening, 8 p. m., S. S. Gordon, President. The Independent Club, Friday evening, at 8 p. m., Daniel Coons, President. The Brooklyn Spiritual Conference, Saturday evening, 8 p. m., Samuel Bogart, President.

All of the above meet each week, and will not adjourn for the summer. In addition to the above the Children's Lyceum meets each Sunday afternoon at 3 p. m.

Fraternally, DOCTOR.

## Obituary.

Elvira Gates was born in Hartford, Trumbull county, Ohio, December 27, 1823, and was married to Wm. C. Jones, December 27, 1843. She passed away from earth life in Hartford, where she had always lived, May 3, '91. The dissolution came not as it comes to those who have no hope of another existence beyond this, for she had long ago embraced the belief that another life was waiting for her when this should be finished, and her last hour came not as a dreaded one.

Two daughters, Alice Minerva, born August 25, 1848, and Edna Luella, born July 21, 1850, had passed on before her, one November 8, 1854, and the other November 22d of the same year, and they have grown to womanhood in the summerland, where many other friends and relatives were waiting to meet her and conduct her to a home not made with hands, but one which her own good deeds and good thoughts had reared.

She was a subscriber to the Spiritual Offering from its first to its last number, and also to THE BETTER WAY from its first issue until her death. Her husband was very sick at the time of her departure, and was not able to see her for two or three days, nor to bid her farewell. But he realizes that she has only gone on a little way before him, and that the years will not be many ere they are reunited.

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NO REMEDY EQUALS
PERRY DAVIS' PAIN-KILLER
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*And Get Price-List Free.*

CLINTON
CAMP MEETING,

The Ninth Annual Camp Meeting of the Mississippi Valley Spiritualist Association will be held at MT. PLEASANT PARK, CLINTON, IOWA, commencing August 2d and closing Sunday, August 30, 1891.

The following first-class talent has been secured for the season, affording a golden opportunity for investigators:

SPEAKERS:

Prof. J. S. Loveland, Mrs R. S. Lillie, Lyman C. Howe, Mrs. Adah Sheehan, Prof. W. F. Peck, Mrs. A. H. Luther, Rev. T. W. Woodrow.

MEDIUMS:

**Full Form Materialization**—Mrs. Effie Moss, A. Willis, Mrs. Bessie Aspinwall.
**Slate Writing**—Mrs. S. F. DeWolff, Mrs. O. A. Blodget.
**Psychometrists**—Dr. J. C. Phillips, Prof. A. B. Severence.
**Clairvoyants**—Mrs. A. H. Sain, Mrs. Mary A. Tussey, Dr. O. G. W. Adams, Dr. Truman Babcock, and many other Test, Business and Healing Mediums will be present.

Frank N. Foster, the spirit photographer, will be present the entire season.

Edgar W. Emerson, the most noted platform test medium of the day will be present the last week of the camp and give public tests daily.

All will be made welcome and everything possible done by the management to make everyone comfortable and happy.

For circulars or additional information address L. P. Wheelock, Supt., Box 2273, Moline, Ills., or Will C. Hodge; Secretary, No. 7 Centre avenue, Chicago, Ills., until July 20th; after that date to Mt. Pleasant, Park, Iowa. 8 8

MRS. J. H. STOWELL,
TRANCE MEDIUM,
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Be Cured. Send 6-2 ct. stamps, name, age, sex, lock of hair, one leading sympton, and get a diagnosis by spirit power; and also three mental treatments free by the gifted Magnetic Healer, Dr. F. Thayer, Detroit. Mich., Box 96:139 Canfield ave E.

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MRS. M. F. TUSSEY, 223 East Eighth Street, St. Paul, Minn., Magnetic Physician Treats all Chronic and Nervous Diseases, Paralytic Effects, Rheumatism and the entire system; also gives the real Massage Treatments. Mrs. Tussey is a medium of wonderful powers—Clairvoyant, Clairaudient and Inspirational. Sittings daily on business and diagnosis of disease. Hours: 9 a. m. to 9 p. m.

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State how long you have worn glasses; or send me your address and I will send full directions and illustrated circular, how to be fitted by my New Method of Clairvoyant Sight. Price of spectacles, $1.10. Address B. F. POOLE, Clinton, Iowa

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Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening (Monday and Saturday excepted) at eight o'clock. Take Fifth street cars running east to Third and Lock.
No one admitted without recommendation or introduction from some well-known Spiritualist.

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Can be had for one dollar by sending to Medium We, 2801 Twenty-eighth and Grace Sts. Richmond Va.

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Vitality, born of Magnetism and Electrical Currents, is also an atomized substance; therefore, all these being substances, paper can be thoroughly saturated or imbued with them.
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Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.
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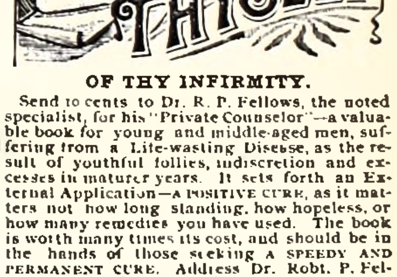
Any new subscriber through me to The Better Way will get a free reading through the month of June.



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A Beautifier of the Complexion.
If you have rough, freckled or blotched skin, or if black-heads disfigure your face, it is certain that some of nature's laws have been violated.
*Do not use any soap*, however delightfully perfumed, which leaves a greasy feeling on the hands. Such soaps contain free oil, which, as the soap ages, becomes rancid and poisonous to a delicate cuticle, and which rinsing with plain water will not easily remove.
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Alba-Dermis can be used with any face powder.
DIRECTIONS.—After well rinsing off the soap and drying with a towel, apply the ALBA-DERMIS freely with the hands and gently rub downward until dry; then, if desired, apply powder. For black-heads, dissolve two teaspoonfuls of baking soda in a half pint of water and wash the part affected, using a soft hand brush; rinse well and apply ALBA-DERMIS as above. Repeat every morning until the black specks are gone, then use ALBA-DERMIS only.
Sold by druggists. 25 cents; 50 cents.
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LIFE IN THE STONE AGE.
The history of Atharael, chief priest of a band of Al-Aryans.
An outline history of man.
Written through the mediumship of U. G. Figley.
Price 30 cents. For sale at this office.

# Ladies' Department.

### "Is Life Worth Living?"

LIZZIE DOTEN.

The morning came, and also came the end;
I saw the great white calm of death descend,
And seal with peace the forehead of my friend.

I gently laid my hand upon that head,
White with the snows the passing years had shed:
"Was life worth living, Oh my friend?" I said.

And lo! as kindred souls in silence blend,
He answered: "Be thou comforted, Oh friend!
Life is worth living. Death is not the end."

Above the mists and shadows of the night,
The new born day climbed up the golden height,
And all the stars went inward, lost in light.

Written for The Better Way.

## NEGLECTED MEDIUMSHIP AND THE SPIRITS' BUSINESS.

MRS. CELIA LOUCKS.

There is not the danger nowadays of mediumship meeting with neglect that there was in the past of Modern Spiritualism. In present time if a child (and children and young people in their teens are often objects of spirit influence) should have these gifts of the spirit it is guarded carefully and its growth of spirit power properly cultivated. There are many families who are too much afraid of their neighbors as of their church to stand out boldly and own to the mediumship within their households even to-day, but quietly and anxiously they sit in their home circles and their home mediums are kept from detrimental influences and surroundings, which they might otherwise meet with. Better that way than to neglect their gifts, and time and knowledge will make them braver by-and-bye. Mediums are very sensitively and delicately organized. They are harps of a thousand harmonies upon which no ill winds should blow, no crushing powers fall, no neglect leave them to be nurtured by evil minds.

Many a child-medium whom the angels have watched over and designed for them a future mark of enlightment for humanity, have been pushed and crowded into unwholesome surroundings and unhappy environments by their parents not recognizing the superiority of those gifted natures placed by infinite wisdom in their care. I say such has often been the case in past time of Modern Spiritualism. Some say, "O, if the spirits intend to make use of a medium for a certain work they will do it." But they do not always do it. If a person is once a medium he is always a medium, and his guides will never leave him. Wherever the force of unspiritual circumstances push him they will follow and develop him in some lines of his psychic nature, but not always in a way to make the best use of his powers that might have been done at an earlier period of his life, before his physical organism become careworn and his soul-angelhood stagnant. Through neglect and ill-usage of selfish beings, first one tone and then another of these wonderful human harps cease to vibrate their heavenly music. Cannot they be returned and cleansed from whatever has deadened and injured them so they may again harmoniously vibrate to the truth of unseen hands? Yes, but not always can it come back to them in this life. To some, a reconstruction of spiritual powers may under favorable conditions grow whole again in this life. You who have not known biting poverty know not the cause of much of the distress and darkness of many lives. If you have more than ordinary talents and kind hands and hearts have helped you to means whereby you have cultivated them, you have something to be very thankful for and should have tender charity and love toward all whose lives have fallen in dark places. Talent is the keynote to mediumship. It may not, under favorable conditions with some, be used by spirits so forcibly as to show the guiding power of physically disembodied spirits.

Again with others where there is a strong, fine ability to perform certain acts such as singing, painting, healing, mechanical inventing, mathematical studies, astronomical, etc., etc., they feel their souls fired with an undying desire to do, and in the song burst of melody spirit inspiration will infill—sometimes consciously to the singer till listeners wonder at the power and purity of voice. Little, childish hands will make cunning pictures true to nature and back of them is the unseen spirit guide touching the vibrant nerve of natural ability and gently teaching the little medium. And so on through the gifts of individuality higher teachers than earthly ones watch and guide; teaching as best they may through our dim and narrow knowledge of the laws of mediumship.

Look at blind Tom. There lay within his blurred personality one mighty gleam of soul discernment—the mediumistic key of his otherwise strangely organized spirit and soul complexity of being. He had no power of reason to outline the whys and wherefores of causes to direct his leading and seemingly only talent, but one subtle chord of his nature ever responded to the harmony of music and without any expression of the braggadocia of egotism he could play the finest musical compositions. Where was his ability for self culture or spiritual culture? It takes well rounded natures to think out their own spiritual salvation and then I think it quite impossible to do so without higher help of the angels. What with the crowding, greed and jealousy thrown in the way of human advancement, and the biggoted "thou shalt not" of Orthodox Christianity, there would be very slim chances for spiritual culture. There is much of the brassing over of outside appearances intending to signify the shining gold of the spirit that is harnessed to earthly, soulless idols of wealth and fashion. It may pass for spiritual culture with some whose souls have not yet tingled with the consciousness of spirit teachings. Such should not be judges and all should be seekers after higher spirituality. How we would degenerate if there was no sentient power pointing the way out of darkness to the positive light, thrilling and beckoning from advanced spheres where angels dwell.

In many homes spirits have come and strongly demonstrated their presence to some medium or mediums and to others of the household not strongly mediumistic, and who saw and heard by physical senses. And no investigation, no inquiry was made till gradually the spirits ceased striving to be recognized and the demonstration stopped. How much future sorrow might many a one been saved from, if the gates on the earthly side of life had been opened a little wider and a little more of the "spirit's business" been minded by mortals. Spiritual culture and spirit teachers cannot be separable if there is growth desired beyond the sensuous plane. And yet all are unfolding their spirituality though ever so blindly they grope their way. A little rift opens somewhere, here and there in the surrounding darkness, and a ray of light breaking through unfolds a higher thought, and they are that much wiser than before thought brought out the immortal blossom of a new hope. With mediumship rests the solvent of a higher and more soulful science.

Shall we cease minding the spirit's business, thereby making them cease minding ours, in order to learn the modus operandi of the blending of spirit and matter from which follows physical and mental phenomena through mediumship? In the broadest sense, therefore in any sense, spirit and matter are inseparable. In the lives of millions comes a knowledge of the close fellowship of the immortals. They realize at some point in the earthly journey that their guides or spiritual teachers are with them. There is a sudden but gentle opening of interior sense of vision, and many who have passed through the valley and shadow of death are seen. Or the physical ear gains wonderous power, and voices are heard that in the long ago the chill of death seemed to have forever silenced. Sometimes without either seeing or hearing there is suddenly sensed the close proximity of something so palpable and thrilling to the interior consciousness that they try with mortal sight to see what it is that stands between them and the bare walls that they do see. Does it look as if the work of the spirit world is held aloof from the mortal? Here is an experience:

A young lady without a musical education, but gifted with a good voice and who played upon different instruments, because it was "so natural" for her to do so, was pressed into playing and singing before a church audience—the others who were expected to furnish the music having failed to come. She nervously sat down to the organ, began the prelude to the song in too high a key. She quickly sensed failure in her effort, but before it could come something forced her hand to the right notes, and her spirit sight at the same moment disclosed three spirit forms standing before her and shutting out the audience. All feeling of fear passed away and the song was given with unusual power and expression.

If there is division between mortal and immortal shores where spirits dwell—for we are all spirits—it is caused and will ever be caused by neglecting the channel of communion, the medium between two spheres, the inducting line that connects two mentalities, one whose mortal eyes have closed in death, the other whose spirit eyes are still veiled by mortality. Let us no longer neglect the cultivation of mediumship, it will teach us how to attain spiritual culture and yet keep us close to the beauty line of nature in all ways. There will then be less affectation and warping of selfhood to monied aristocracy and dudeish schooling. Instead, our spirit teachers will unfold our faculties purposely toward higher culture. They will do all they can if we give them a chance. It is getting time that we learn to express our talents naturally and beautifully, that we no longer murder our soul gifts by following some set rule or theory claimed to be one that some ancient master advanced while on earth. Rather let us learn what they have learned from the higher standpoint of immortality. Much that is handed down to us or claimed to be, as the law and gospel and method of some master minds while in the mortal, would not be recognized by those old-time beings, as their standard of culture and attainment having become so adulterated by many who had not the capacity to understand and elucidate the teachings of mind powers greater than their own.

They have gained in wisdom and power beyond their earthly ken by cultivating their natural gifts in other spheres. Let us seek for higher spiritual culture while we linger here and find within ourselves the holier meaning of life. And as we carry through the centuries of time what others have done in self cultivation, let us try to give our own immortal powers freedom and true culture not narrowed by ism or creed, but always in a spirit of receptivity to masterful minds of spirit life in the higher spheres of what it is to our future life. There will be in whatever we do in that which coincides with our abilities and desires an over-shadowing of another personality—fine as the unseen heart of the rose, waiting to gladden mortal eyes when the first tiny leaves of green have grown to hold the velvety blossom. It is the law of sex in mind. A law that reaches beyond earthly acquirements and passions, and while we are enrapt in lofty contemplation of that which seemingly eludes our grasp, fills us with the Holy Ghost of mind intercommunion, and ideas shape to fill the needs and artistic tastes of humanity.

Why do I believe in the possibility of such a law? Because the higher power ever acts upon the lower. Because there is in natural growth an ascendant motive or living principle that must vibrate electrically the brain that desires to express in outward semblance the gifts within. Therefore our highest teachers are those who are in harmony with our higher natures and who have passed on to the limitless beyond and from the comparatively higher spiritual altitudes touch the vibrant chord of being.

Let us turn to any dictionary or text book for an interpretation of mind and what do we find? Not one explanation of its reality. They tell the effect only that mind has upon man as a personality. They say it is memory, courage, will, he had a mind to do so, etc.

Let us cultivate mediumship until we learn something of the chemistry of spirit and the genius of soul. No books or sciences that are formulated with only materialistic foundation will uncover one spirit atom of the component parts of man's spiritual nature. We have not come to the end of the road in mediumship. There is no end. It is pleasant to know that we are watched over and thought of by our spirit friends through the many and diverging paths of earthly life, that they could still better guide us away from errors if we more clearly understood the laws of psychomancy.

The more earnest we are in seeking knowledge, the more it will be unfolded to us. In future time great changes will take place and become established. The new will be built upon the old, for the foundation is already constructed upon the rock of Spiritualism.

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My mind's ideal—visionary, beautiful dreams,
Can build like to this, or as it now seems
To pass through a brain like a twinkling star,
So seem to me near and far, so far.

Could I travel through space and find that dear spot,
And honor that my brain was not overwrought
With weak'ning of mind, but my interest still
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Then I'd wish to stay there in that blissful place,
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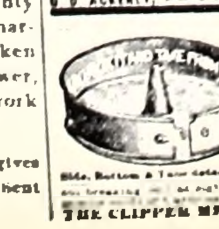

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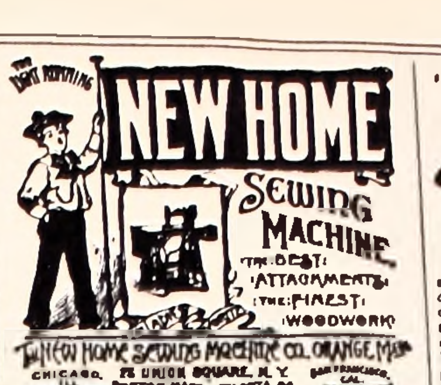
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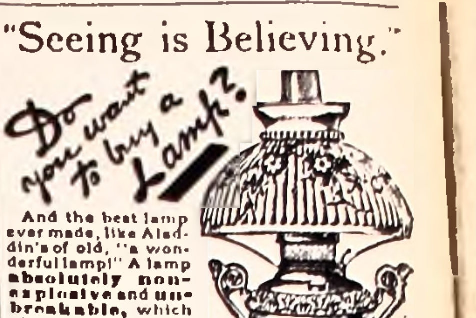
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## TIMELY TOPICS.

L. [illegible]

Mrs. M. L. Rayne has been contributing some short pen character sketches to late papers and periodicals that are admirable in many respects. In "Grandfather's Dream," representative to some extent, we find a power of pathos in the delineation of the solicitude of parental love in the extreme of old age with a fidelity and tenderness rarely achieved, and seldom equaling Dickens's description of the death of little Nell in the "Old Curiosity Shop." Here is the last dream of grandfather:

> He came down to breakfast with a troubled look on his dear old face. There were deeper shadows than usual under his faded eyes, shadows that foretold of the coming of that greater shadow for which he was only waiting. "I've had a dream, children," he said, looking around the table and including young and old. It was a way he had with us children, who ranged in age from infancy to ripe maturity.
>
> "What was it, gran'father?" asked one of the children, turning to the dear old man.
>
> "Strange," mused the old man, "I haven't dreamed of leetle sister Bessie in forty years. Do you 'member her? Your leetle sister Bessie that we buried under the laylocks?"
>
> Father kind of choked up. "That's a long time to remember," he said gravely.
>
> "Do it seem so? It's just like yes'day to me, just like yes'day. I can see her in her leetle pink calico gown—she wanted it pink, but it warn't no pinker than her cheeks. Why it can't be possible that she's been lying in the dust nigh on to forty years, an' I see her last night as plain as I see you, pink gown an' all. But she didn't speak to her old pap. Silas, ain't it curus that when we dream of ded folks they never speak to us?"
>
> "I reckon their speech ain't for mortal ears to hear," answered father.
>
> "They say it means sickness and trouble to dream of leetle children," said grandfather after a spell of silence. "I do hope there ain't none of you coming down sick."
>
> He looked so anxious that father hastened to assure him that we were all well, and that dreams were only dreams after all, but the old man shook his head and looked disturbed.
>
> Dreams do have a meaning; we realized it when a week later we stood around grandfather's bed.
>
> Just before he closed his eyes for his last sleep they flashed out a bright intelligence.
>
> "Bessie," he whispered, "pappy's coming."
>
> We knew then what the dream meant.

* * *

Of the many addresses delivered at closing exercises of educational institutions that are on our desk, the strongest and best is the address of the Rabbi M. Landsberg, of Rochester, N. Y., to the graduating class of the Hebrew Union College: He reminded them that the best school and the best teacher could do nothing more than point out the path to the storehouse of knowlege and wisdom. Our greatest teachers never presumed to call themselves sages, but disciples of the wise—learners—and this was not pretended modesty, but the expression of the innermost sentiment. The Thora says, "*If thou desertest me one day, I'll desert thee two,*" and "who does not add to his knowledge loses all and perishes intellectually in slothfulness." The best fruit of such work is honest conviction, courage based upon the power of truth. He exhorted them to be true to themselves, teaching and preaching what they believed to be truth irrespective of theology and theologians. Be sincere and transparent; showing heart and mind to man. "Wisdom and learning without sincerity may shine and dazzle for a time, but will not ultimately prevail and hold the confidence of men. Let no man and no terror of others frown you down. Guard your intellectual independence and you will steadily increase in practical force, and the world will be the better for your having lived in it. Better not to have lived at all than to have done nothing in the world. You must accomplish something; you must make yourselves felt. Live a higher life if you want to lift others up to a higher life." God bless you, Rabbi; may your precious message find fulfilment in all. As a complement to the above, the words from the scholarly pen of Dr. Lyman Abbot, in the *Christian Union*, will bear reading. The broad, cultured mind of the Plymouth pastor is nowhere more strongly displayed than in the citation of two examples of "The Truest Education"—Emerson and Lincoln; men far beyond the pale of doctrine and creed:—

> At this season, when college festivals are the special feature of the day, it is interesting to remember that many of Emerson's most characteristic addresses were given before college societies. For many years his suggestive thought, his wonderful voice and his refined and noble presence were a characteristic feature of American college life. It is always a happy circumstance when the man of genius finds a sympathetic audience in the academic world, when original work and scholarship are harmonious. This has not always been the case. Scholars do not always possess the kind of insight which enables them to recognize the great men of their own time, and colleges and universities have been slow to honor those in whom the world found the best justification for their existence. To have produced a man like Lincoln, of such noble proportions, such sublime devotion to duty, such breadth of nature, such genius for understanding political conditions and for expressing with the truest eloquence political sentiment, is in itself a sufficient justification of civilization on this continent. To nourish and develop a thinker like Emerson, with such graciousness of nature, such nobility of aim, such fresh and true perception of life, is the highest achievement of university life. For Emerson illustrated along academic lines, as Lincoln did along vital lines, the highest result of education; something often overlooked by professional teachers, and completely understood by very few even among those whose occupation is that of instruction. There is a quality of education which eludes many of those who have secured the most thorough discipline and who have gathered the largest amount of information. It is the quality which comes from assimilation of discipline and knowledge with personality; it is a quality more easily recognized than described; a certain maturity and richness and ripeness of nature which come only to those who not only know facts, but pierce to the heart of them, comprehend the principle behind them, and so add to their natures all that fact possesses.
>
> No other literary work is so comprehensive in its use of information of every sort as the "Divine Comedy." One needs the amplest scholarship to understand its allusions, references, incidents and characters. It seems as if Dante had omitted nothing which was a part either of the life of his own day or of the history of his country. Theology, philosophy, politics, art, history, were all laid under contribution to enrich the greatest literary work of the Middle Ages; and the wonderful thing about this incorporation of knowledge in a single work lies in the complete absorption and assimilation of the material. Dante did not get this mass of facts by any mechanical process; he did not memorize them. He had, as it were, extended and enlarged his own nature to embrace them. In other words, he had pierced to the heart of each one of them and found its secret; and when he came to speak of the human soul in its threefold experience, he swept the whole world of his time within his vision. With the ease of one handling that which belonged to him, he used all knowledge by way of illustration. This showed the highest kind of education—the education which makes our knowledge a part of ourselves.
>
> Much has been said about the defects of Shakespeare's education, but it would be difficult to lay one's hand upon any other Englishman in whom so strikingly education bore its supreme and final fruit. It is true that Shakespeare depended largely on North and other translators for his knowledge of Greek and Roman antiquity, but he did not hold this knowledge detached from himself, as did most of the classical scholars of his time. He got his facts at second hand, but his contact with Greek and Roman life was at first hand. By and through the facts he discerned the spirit; behind the historical incident he saw the national character; and so, more than all the scholars, he has interpreted the past to us. His mistakes of dates and names are matters of the merest detail. He is true to life, and that is the supreme thing. One gets a better sense of the massiveness, the orderliness, and the natural severity of the Roman life from the tragedy of "Julius Cæsar" than from most of the histories; one gets a clearer perception of the splendor, variety, color, and sensuous richness of Orientalism from "Anthony and Cleopatra" than from most of the old writers. Shakespeare was educated in the deep sense of the word. To enlarge our own personalities so as to make them inclusive of manifold experiences, and to incorporate into ourselves the vital quality of the knowledge which we possess, so that it becomes a part of us, is true education. Missing this, all the discipline and information which we may acquire will leave us far short of the highest result. Possessing this, we secure the best thing which life has to offer.

* * *

The testimony at Ravenna, O., of Engineer Holman of the freight train that crashed into the passenger train on July 3, shows that if the freight train had been equipped with air brakes, he would have been able to prevent the collision. His testimony also revealed that he had been in his cab for over twenty-four hours—an occurence, it is stated, that occurs very often. What the outcome of this investigation of criminal carelessness will be it is not difficult, alas! to forecast. Responsibility, in a case of this nature, is rarely placed on the shoulders that ought to bear it. This is strongly exemplified in the case against the directors of the New York and New Haven Railroad Company for violating the law requiring the heating of cars by service other than stoves. Although it was clearly established that they had violated the law by retaining stoves for heating purposes in the cars operated on their road, the Court held that the directors were not criminally responsible, unless the testimony showed that they had *personally* participated in the violation. As this could not be shown, all were dismissed save the president of the directors; who, afterwards, was also acquitted. If the highest officer, the executive, is not responsible for non-compliance, and the injury and damages consequent, who is? The innocent victims, roasted to death? In the logic (?) of these decisions, perhaps they had no business to get burned. We recently heard a gentleman, who had just returned from the west of Africa, relate the following. He came at one time, upon the scene of a man beating his (slave) wife with a club across her bare back. Wrenching the club from the native's hands, he condemned the brutality. Said the native: "White man; she is mine; I bought her; I do with her as I please." But don't you think this beating hurts? asked the traveler. "I do not know; I have never been a woman. She ought not be a woman." This is the logic of benighted heathenism! The other case, above referred to, happened in the State of New York, scarcely a week since. It is deplorable that such quibbling from pettifoggers should receive attention from judge and jury. O! for more of the talent of common sense and the judgment of honesty.

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## LITERARY.

*Arena* for July.—An admirable full page portrait of Oliver Wendell Holmes forms the frontispiece of the July *Arena*. A critical paper by George Stewart, D. C. L., L. L. D., the well-known editor and critic of Quebec, treats of the life and literary labors of Dr. Holmes, in a manner at once scholarly and absorbingly interesting. Probably the most notable paper in this issue is Edgar Fawcett's "Plutocracy and Snobbery in New York." In it the weaknesses, foibles and evils of high life in the metropolis are boldly dealt with in a masterly manner, while Prof. Buchanan's closing paper on "Revolutionary Measures and Neglected Crimes" strikes boldly at the very evils which Mr. Fawcett so vividly depicts. C. Wood Davis appears in this number in a paper on "National Control of Railways." Camille Flammarion closes his brilliant paper on "The Unknown." W. D. McCrackan, whose paper on "The Swiss Referendum" in a previous issue of this review attracted such general notice contrasts in an interesting and instructive manner the Swiss and American Constitutions. With the conspicuous impartiality which has ever marked the management of *The Arena*, the editor this month publishes a reply to his own paper on "Socialism" by the well-known Nationalist and Christian Socialist, Rev. Francis Bellamy. The Rev. W. E. Manley, D. D., one of the ripest Biblical scholars of the day, discusses eternal punishment from the standpoint of a sincere believer in the Bible, but a disbeliever in endless punishment. Prof. W. S. Scarborough, of Wilberforce University, discusses "The Negro Question" from a negro's point of view. The story of the month is a powerfully written novelette, of twenty-four pages, entitled "A Prairie Heroine," by Hamlin Garland, whose new book of realistic stories, "Main-Travelled Roads," is creating such a sensation in Boston. In the "Prairie Heroine" Mr. Garland displays the wonderful insight and marvellous fidelity to truth which characterizes the greatest work of Ibsen. Every farmer and every farmer's wife should read this wonderful portrayal of life. The editorials, "An Epoch marking Drama," "The Present Revolution in Theological Thought" and "The Conflict Between Ancient and Modern Religious Thought in the Presbyterian Church" are bright, vigorous and suggestive. It will be seen that the present number is marked by a great variety of topics, ably discussed by representative thinkers. *The Arena* is a library in itself, treating all the great living problems of the hour in a comprehensive manner, and containing a vast amount of entertaining and instructive matter in its stories, character sketches, biographical and critical papers.

### Saw His Mother's Spirit.

The following story is vouched for by ten or twelve of the most respectable citizens of the place: Harvey Samson, the 15 year-old son of R. B. Samson, prominent in commercial circles, died of lingering consumption at his father's residence in the suburbs on last Tuesday night. He was fully conscious up to the time he drew his last breath, and several times on the day before he died expressed his fear of death, always adding that this arose from no dread of the hereafter, but from a purely physical shrinkage from the Unknown, and that if he could only have had his mother with him he would lose all such fear. Mrs. Samson, to whom Harvey had been devoted and enjoyed an even unusual degree of companionship with, has been dead for over two years.

On Tuesday morning he said to his aunt, Mrs. Josephine Burwell, that he had prayed that his mother might be allowed to come for him and guide him into the spirit land, and that he believed she would come. That evening, about the twilight hour, and a short time before the end, the dying boy sprang up in bed with a glad cry, turned toward the door which had just blown open and, with outstretched arms, appeared the next moment to clasp some one ardently to his breast.

Dr. Osborne, who was attending him, and who was alone with him at the moment, inquired of him what it was.

"It was my mother," the boy replied with a tender smile at the chair close beside his bed, "She's come for me."

The doctor then advanced and felt the lad's pulse, only to find him perfectly free from fever and wholly unexcited, but sinking fast. He called the family who came to bid Harvey good-bye. The boy then requested them to take away the light except the small night lamp burning on a table near, as he said the glare kept him from seeing his mother plainly. When this wish was carried out, the afflicted family, Drs. Osborne and Cunningham, with the nurse and a friend or two, declare that they saw sitting besides Harvey, holding his hand and smiling on him, a woman clad in snowy garments, and in whom they had no difficulty in recognizing Mrs. Samson, who had been personally and well known to each and all of them. She remained distinctly visible for two hours and more, when she suddenly vanished, and on approaching the bed they found that the boy was dead.—Hull (Mass) Cor. Globe-Democrat.

### SENSATION IN JACKSONVILLE, FLORIDA.

If the following cure had been performed in Bible times it certainly would have been called a miracle. Read her own statement.

For several years I was afflicted with a disease of so serious a character that I could not walk and was perfectly helpless. I had spent much money doctoring with a number of the best physicians here and elsewhere, but without receiving any benefit, and the doctors all said I could not get well, and I had made my preparations for burial and was daily expecting death to release me from my suffering. But one day some of my friends told me about the wonderful cures performed by Dr. Thayer, the Magnetic Healer. I consented for them to take a lock of my hair to him. He told them just what was the matter with me without any assistance from them, and I confess after he described my feelings so accurately I could not see how he could do me any more good than the doctors who had been giving me medicine. I could not see how a Magnetic Healer could do more good than any one else, but it was the last hope, and to please my friends I consented to see what he could do for me. He came and gave me a Magnetic treatment. I felt so much better after this one treatment that my friends said it was wonderful and I must let Dr. Thayer treat me again. After taking five treatments I could walk as well as I ever did, and felt like a new woman. Every one who saw me said this is wonderful, and Dr. Thayer is a marvelous man, which I know is true, for it is through him and his Spirit Band that I am alive and well to-day.

ANNIE ADAMS.

We can vouch for the truthfulness of Miss Adams' statement, as we are personally acquainted with her.

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The above is one of many testimonials furnished to Dr. Thayer unsolicited. Dr. Thayer is a clairvoyant physician and magnetic healer of marvelous power, he not only possesses this natural ability for discerning the cause of diseased action, but he is able to combine, with it, the advantage of a thorough scientific medical education, being a graduate of one of the best medical colleges in this country. His method of diagnosing disease is peculiar to himself, and for accuracy it is unrivaled. Twenty-five years of remarkable success in the treatment of the most complicated and delicate chronic cases enable him to speak with confidence in relation to this matter. He has successfully treated hundreds of patients in all parts of the country, whom he has never seen, diagnosing their condition with wonderful accuracy by means of a lock of hair, or the statement of one or two of the leading symptoms, or even from the handwriting of the patient alone.

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See ad. in another column.

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### Where will you go for the Summer?

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—W. H. Burr.

⁂

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Dr. Sawboner—And you, sir; you couldn't try a case of lard!—Puck.

⁂

Orthodoxy—You needn't believe in hell, but if you preach against it you'll hear from it.—Judge.

⁂

In each respiration an adult inhales one pint of air; a healthy man respires 16 to 20 times a minute, or 20,000 a day: a child 25 to 35 times a minute; while standing the adult respiration is 22 per minute; while lying down, 13.

⁂

A CITY ON A VOLCANO.

"San Salvador is all on a volcano," said Senor Jose Fulano at the Grand Pacific Hotel. "It has three times been destroyed by earthquakes, but the people get used to it and do not seem to mind it. It comes at intervals, and really while it makes one excessively nervous, there is little danger to life. I have known these shocks to come as frequently as eighty times an hour. The effects are quite peculiar. In the city of Salvador is a brick colum nine feet high and three feet square. That was shoved some one hundred feet without losing its perpendicularity or cracking the mortar. The ground under the city of Salvador is full of caverns of unknown depth. A man was digging a well there. The last stroke he gave with his pick the bottom fell out and he and his pick and all fell through nobody knows where; to China, probably. There is a volcano not far from Salvador that some years ago discharged lava over a forest. The wood all burned, of course, but the lava being light and easily cooled hardened into long arcades through which one may walk and as you go you can see the imprint of the the trunks and branches of the trees in the now cooled lava."—Chicago Tribune.

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## CINCINNATI, O.

The meeting of the Psychic Research Society last Sunday at Douglas Castle Hall, was one long to be remembered by those present. The hall was completely filled with the many friends and admirers of Mrs. Adah Sheehan, this service being her farewell one for the summer. The lecture on this occasion was from the subject "What Message Does Spiritualism Bring to the World and how does it Differ from Theology?" And how grandly the guides gave us the message. A hush seemed to fall upon the audience as the message unfolded itself, showing a higher appreciation of guides and medium than loudest applause. Mrs. Sheehan spoke loving words of encouragement to all, and tears dewed the eyes of many as they thought next week she would be gone, yet all blessed her as they bade her "God-speed" and a happy stay and return.

The meeting over, the society proceeded to the annual election of officers with the following result: President, Frederick Horman; Vice President, Aaron Willis; Treasurer, William Skinner; Secretary, Eva Sagmaster; Trustees, Messrs. Sargent, Allen, Ebersole, DeHoog, Mrs. Rockhill. Committee, Mrs. Murray, Mrs. Skillman, Messrs. Glover, Neal, Corbin. The trustees, committee, officers and speaker of the society constitute the board of managers.

This board decided to celebrate the anniversary of the incorporation of this society the second Sunday in September and a committee appointed by the President to take the matter in hand. Mr. Willis was appointed chairman, with twenty ladies, Dr. DeHoog, Mrs. Lang and Mrs. Sheehan as custodians of finance. Mr. Willis immediately called for donations and seventeen dollars were realized in ten minutes. We may safely say the anniversary will be a success. Next Sunday the meeting will be conducted by the officers and new mediums of the society. Admission free; and the public cordially invited.

EVA SAGMASTER.

## Lookout Mountain, Tenn.

Sunday, July 5th was the opening day of this camp meeting. It was a most glorious day—a day such as the South alone affords. The meetings were all in harmony with the day.

At 10:30 a. m., Jerry Robinson, the president of the association, called the meeting to order and in a brief manner welcomed the people to old Lookout. He then introduced the secretary of the association, Dr. George A. Fuller, of Worcester, Mass., who gave the opening address. He chose for his subject "The Principles of Spiritualism," and for over an hour he held the closest attention of all present. At the close of the doctor's lecture the president introduced each one of the mediums present and each briefly testified for the cause of Spiritualism. The following mediums were called upon and responded. Mrs. R. T. Clanney, of St. Elmo, Tenn., the oldest medium in the South; Mrs. Jennie Ryan, test medium from Atlanta, Ga.; Mrs. Nellie A. Ulrich, of Nashville, Tenn., test and business medium; Mrs Judge Ivey, independent slate writer, from Dahlonega, Ga.; Mrs. Helen Stuart-Richings, of Boston, Mass. and George P. Colby, of Lake Helena, Fla. The invocation was given by Mr. A. C. Ladd, of Atlanta, Ga., and the benediction was pronounced by Mr. George P. Colby.

At 3 p. m. quite a large audience assembled in the pavilion. The lecture was given by Mrs Helen Stuart-Richings—not taking any particular subject the lecturer discoursed in her inimitable way for more than an hour, holding the audience spell-bound by her wonderful eloquence. After a solo by Miss Brogles, of East Chattanooga, Mrs. Richings gave several psychometric readings, all of which were pronounced correct in every particular by their recipients.

At 7:30 p. m. the meeting was again called to order. The address was given by Mr. Geo. P. Colby, upon "Materialism vs. Spiritualism"—a subject presented by the audience. The lecture was profound and eloquent, and carried the audience with it.

People are coming rapidly from all sections of the country. The Southern Passage Association have granted one and one-third rates to all who attend the meetings coming over their lines within their jurisdiction. Parties must pay full fare coming to Chattanooga, and obtain of their ticket agent a certificate to that effect. This certificate must be signed by the secretary of this association, and then a ticket may be obtained at reduced rates for return. None but those holding these certificates need expect any reduction.

The musical part of the meetings is under the direction Miss Brogles, a thoroughly competent musician. Her part of the program was fully enjoyed by all during our opening Sunday.

The prospects are good for a large attendance. The hotel is under most excellent management, and all are satisfied with it.

Dr. W. S. Eldridge, who has recently returned from California, gave some excellent psychometric readings at the close of Mr. Colby's lecture. The Dr. and Mrs. Eldridge are both fine mediums and remarkable healers, and deserve the patronage of all.

All the mediums on the grounds are endorsed by the association as honest workers for Spiritualism, and should receive encouragement from all. More will be said about all these mediums in future reports.

GEORGE A. FULLER, M. D., Sec'y.

## The Fourth at Onset.

The thunderbolts of gore bursts over Onset in the early morning and Jupiter Pluvius poured down a deluge that sent the multitudinous small boy scampering to shelter. A damper to the enthusiasm of pleasure seekers who came over night to enjoy the day at Onset, but a comfort to the fogies who thought that the explosion of crackers and the blare of horns would be heard no more.

Notwithstanding the threatning skies the cars came loaded to the grove, and everybody was bound to believe that the rain, like that of Jeroboam, king of Israel, would be a short one.

And so it proved. By 1 o'clock the clear blue sky appeared, the clouds rolled by, and the sun shone brightly on land and sea. Now the teams drive in with our country cousins, the exploding crackers startle the sober horses, who join the fogies in wishing that the fourth of July had never been invented.

All the hotels and restaurants are busy in attention to guests, and the booths, popcorn, peanuts and small beer stands are well patronized. Young men and maidens in happy groups stroll over the grounds, and here and there on the bay view grove, bright with verdure, sit couples intent on private business, who evidently believe that "two is company and three is a crowd."

At 2 p. m. Lindall's Band, of Boston, appeared on the platform of the auditorium, and as the opening piece sounds forth loud and clear, the crowd along all paths converge to the seats. A two hours' concert, martial, patriotic, sentimental, operatic, excellently rendered, gave great satisfaction. In the bay, a yacht race, starting from Monument Beach, was in full view beyond Wicket's Island, in which some thirty yachts participated. But the fourth is none too good for the lovers of fishing, and late in the day, parties return with abundant blue fish, scup and tautog.

Clam bakes are a great institution along shore, and here are enjoyed in perfection. "Over Jordan" the table was spread for 300 guests and succulent clams, sweet potatoes, brown bread, fried fritters and water melon—eaten with an appetite sharpened by the invigorating air that pervaded the grove, and gave better satisfaction than many a royal banquet.

Concerts through the day and evening by Lindall's Band, convened large audiences.

In the evening hundreds lined the bluff to look out upon the fireworks, which rose in the darkness from Joe Jefferson's and ex-President Cleveland's home at Buttermilk Bay on the left from Monument Beach, and so around the horizon, at Burgess' Point, Great Neck with its many beautiful cottages, to the Great Head House at Marion on the extreme right.

The pleasure of the day culminated in a grand ball at the temple. The largest dancing party ever held at Onset filled the temple, and on its splendid floor tripped the light fantastic until midnight, to the excellent music of Pool's Orchestra.

Sunday was bright and fair, and concerts during the day, with speaking by Prof Kenyon at Industrial Hall, constituted the public exercises.

Next Sunday the regular meetings of the camp will commence, Prof. Kenyon lectures in the morning, and Mrs. E. C. Kimball in the afternoon.

W. J. Colville, the distinguished lecturer, will give a course of lectures upon "The Spiritual Science of Health," at Social Hall, on Monday, Tuesday, Wednesday, Thursday and Friday evenings, at one dollar for the course, or twenty-five cents single admission. On Wednesday and Friday he will lecture at the auditorium, or temple, according to the weather, at 2:30 p. m.

Some $800 worth of lots have been sold during the past week, and the prospects of a renewed demand for building sites is very encouraging.

MASSASOIT.

## Notes From Onset Bay.

In an admirable communication in reference to the Indians, given through the trance mediumship of Mrs. M. T. Longley, of the Banner of Light, occurs the following sentences, in answer to the question "Why do Indian spirits control mediums instead of whites?

"The Indian is beneficent by nature, and when divested of the physical form that true spiritual nature re-asserts itself. While there are Indians who feel to revenge themselves upon the white people who have wronged them and their tribes, yet there are many of these children of the forest who have no desire to retaliate, but who wish to pay wrong-doing by acts of kindness and good cheer. So these spirits approach sensitives on earth and take possession of their organism for humantarian purposes. Some come to bear messages to you from your friends in the spirit world who have not the mental power or the right degree of knowledge to bring these communications personally. Some of these Indians come to give counsel upon matters of importance to you or to your friends, because they are natural seers—can perceive by the powers of the spirit—and so, perhaps, read more clearly that which is best for you to know than can some of those who stood by your side in what you call the white form. Some manifesting Indians come to give vitality to wasted frames; come to bring health and strength to the weak and suffering, because they are filled with magnetic forces, which they can impart through proper channels to those who are weak and who are in need of such stimulating helpfulness.

"Why they come is because they are adapted to the work which they pursue; because the elements in their nature are in strict sympathy and assimilate with the elements of this atmosphere; because they are the children of this soil, and their life-forces are stamped in all directions upon the very ground upon which you walk. Thousands of years, we believe, the Indians have lived upon these shores and, as we have said, the entire soil is impregnated with their magnetic forces; the atmosphere is alive with the elements of which they, as human beings, were composed, consequently they have a natural attraction here, and finding themselves adapted to the work of ministering to mortals, they come to you through mediumistic channels.

"Again, do not forget that these individual spirits bring health to the mediums. Very few of the Caucasian race have the power to sustain a medium through years of labor in which the nervous energies are continually acted upon and exhausted, such as is the case with the exercise of mediumship. The Caucasian race, we say, cannot do this continually. They, in coming to perform the work, are drawing upon these very forces belonging to the medium, which are, nevertheless, necessary for the pursuance of that employment; but the Indian comes filled with the vital forces which are natural to him, charged with electric power, a reservoir of electric strength, which he can and does impart to the mediumistic organism, thus assisting it to withstand the draft made upon its nervous energies by its mediumistic work; and thus do the Indians perform an important service to mankind."

Onset is upon historic ground. The Indians called it Agawam. It was here that the great sachem, Massasoit, the humane and friendly king of the Wampanoags made the treaty of peace and amity with the Pilgrims that secured safety to the colonists for fifty-five years, and indeed saved them from destruction. This bay and its shores were the favorite resorts of the Indians, and their relics are found here in great abundance. The friendly tribes were here to celebrate the festival of Harvest Moon, and many of our mediums intromitted to that all inclusive sphere, whose scenes of the past time become present to the consciousness, have seen thousands of them scattered along the shores and darting out upon the bay among the islands in their birch canoes. Perhaps at no spot where Spiritualists congregate has the beneficent and friendly influence of the Indian been so powerfully felt as at Onset. Their mediums are impelled to come here, and remarkable instances of their care and watchfulness over those who gather here might be narrated.

Onset is a part of the old Plymouth colony, of of which President Dwight said: It is the oldest of the New England colonies, and to its early scenes may be traced the origin of all the others. It has been the scene of many a trial, and of the fulfillment of many a high resolve. It was here that government, based on the wish of the governed, was first established on the American Continent, and the great principle that all should obey such laws as a majority of the people should make, distinctly acknowledged. No people has so fully appreciated the rights of each member of the State; none has felt so deeply the great cause of humanity, or entertained such cheering hopes of human improvement. In their intercourse with the Indians the people of this colony set a bright example of humanity, and the same sense of justice is here witnessed that pervaded all their public and private acts. Not a foot of soil was taken from them without their consent. Their treaty with Massasoit was most scrupulously observed."

During the past week Lindall's Band, of Boston, have given daily out-door concerts, and were rewarded by a benefit at the temple on Wednesday evening, their vocal and instrumental concert netting a handsome sum.

The wise action of the board in restoring to his former position, Mr. Benj. F. Bourne, who was general factotum and care-taker of the grounds for the first thirteen years, meets with universal approval. He cut the first tree fifteen years ago that began an opening through the grove, and has made way for the steam cars and horse cars to deliver thousands of passengers among the four hundred cottages. Where he goes everything is in spic-spac order.

Director A. W. Wilcox has made his mark in the renovation of the temple. To him we are indebted for the new scenery, new and handsome drop curtain, ticket office, etc., which comprise beauty and convenience.

## Cent a Mile to Detroit,

Via C. H. & D. to the Grand Army Encampment, August 3, 1891.

The G. A. R. favorite route, the Cincinnati, Hamilton & Dayton Railroad, announces a rate of $5.30 for the round trip between Cincinnati and Detroit on August 3d, on account of the G. A. R. Encampment. On August 1st and 2d, the round trip rate will be $7.25. Tickets will be good returning till August 15th, with a provision for extension till September 30th, by depositing tickets with the joint agent at Detroit. Special excursions will be run in all directions from Detroit to interesting points at greatly reduced rates. All C. H. & D. trains will run solid from Cincinnati to Detroit with through coaches, sleepers and chair cars. Ask for your tickets via C. H. & D. For rates, tickets, etc., address any C. H. & D. agent or E. O. McCormick, General Passenger and Ticket Agent, Cincinnati, O.

## PUNGENT PARAGRAPHS.

It is not betting on fast horses that ruins people, but betting on the slow ones.

⁂

"Carving a chicken," remarked the police captain, is like raiding the opiums dens—the main thing is to locate the joints."—Puck.

⁂

A SAD DISAPPOINTMENT.

First Highwayman—Why, do yer look so glum, Bill?

Second Highwayman surveying the spoils with disgust—It's green goods, by gosh! Dat was a farmer from the city we just held up.—Judge.

⁂

CAUTION NECCESSARY.

Fond Young Husband in Boston—Are the shutters closed, my dear?
Beautiful Young Wife—Yes, love.
Blinds down?
They are.
Keyhole plugged?
It is.
Any policeman hanging about when you looked out just now?
None.
Then come here, dearest; I want to kiss you.
—Chicago News.

⁂

No baggage-smasher was ever known to monkey around with an elephant's trunk.

⁂

The clergyman wastes his breath who talks of the happiness of the world to come to a youth who has just received his first love letter.

⁂

SUCCESS ON A CASH BASIS.

When I was young I made a rule
I'd never ask for credit.
My office chum would run in debt,
And never seemed to dread it.

My plan seemed good, but somehow I
Could never make it work
My old chum is a banker now,
And I'm his humble clerk.—Puck.

⁂

Mrs. Fangle—You used to call me your angel, Henry, but you never say so now.

Mr. Fangle—No, my dear; I have found out the difference. Angels, you know, don't care anything about dresses.—West Shore.

⁂

He—Life with me has been a failure.

She—You must have had and wasted some opportunities?

No; I have spent half my life raising whiskers to conceal youth and the other half dyeing them to conceal my age.—Munsey's Weekly.

⁂

HE KNEW THE CIGARS.

Maud—I don't know whether Charlie really loves me or not?

What did you give him for a birthday present the other day?

Maud—A box of cigars.

Did he smoke them?
Maud—Yes.
You may be sure he loves you.—Exchange.

⁂

Phoenecia was at the height of power between the years 2000 and 750 B. C., and, in fact, its people were the instructors and civilizers of the whole western world.

⁂

AN ORTHODOX SCOFFER.

She—Don't you believe prayer is efficient?
He—Not if human agencies have been neglected.
I've known prayer to bring rain.
But wasn't there a picnic going on somewhere?—Kate Field's Washington.

⁂

Prof. Elihu Thompson finds in his experiments on the physiological effects of alternate electrical currents that the danger of the current diminishes as the number of alternations per second is increased. Thus it took twenty times as strong a current to kill a dog when the alternations were 4,500 per second as when they were 120 per second. When the alternations were 300 per second, the current was only half as dangerous to life as when the alternations were 120.

⁂

"I must ask you to do two things to your poem," said the editor.
"Certainly," replied the poet.
"First, cut it down one-half."
"That I'll do," cheerfully asserted the scribe.
"Then," concluded the editor, "burn the balance."—The King's Jester.

⁂

BROTHERS ALL.

Several Bath boys who attended a colored meeting at the South were greeted by the minister when they entered the door with, "Come in, come in." Then turning to the congregation, he said, "Their faces are white, bredren; but their hearts are as black as ours."

⁂

Philadelphia is building a theatre for colored people. When the South Carolina island negroes hear of this they will all manifest a desire to emigrate to Philadelphia, believing it will be a sort of a free bonanza for them.

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## Testimonial.

Grand Rapids, Mich., July 7, 1891.

B. F. Poole, Dear Sir:—It gives me great pleasure to inform you that your Melted Pebble Spectacles reached me all right. They fit my eyes perfectly. Can read No. 10 of "Directions" with perfect naturalness. Have laid my old spectacles one side, as I can use yours for hours without tiring my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass needed for anyone's eyes. With heartfelt thanks, I am, dear sir,

Respectfully, J. W. KENYON.

## MOVEMENTS OF MEDIUMS.

Mrs. Adah Foye's present address is P. O. Box 517, Chicago, Ill.

Mrs. Virginia Rowe, of Jackson, Mich., will be at Haslett Park Camp.

Dr. A. W. S. Rothermel's address for July is 90 Clifton Place, Brooklyn, N. Y.

Mrs. Lena Bible may be addressed at 417 Sixth street, cor. Perry, Detroit, Mich.

Mrs. C. C. Stewell will be among the excellent mediums who will attend the camp at Chesterfield.

Bishop A. Beals speaks at Tyson, Vt., on the 19th. Will be at Lake Pleasant and Queen City camps in August.

G. W. Kates and wife will be at the Indiana Camp, July 16th to August 10th. Address them at Chesterfield, Ind.

Mr. and Mrs. Perkins hold services at 11 Ada street, Chicago, every Sunday at 11 A. M. and 8 P. M. Also Thursday evening at 8 P. M.

Professor E. C. A. Sutton is again in the field and is open to engagement for public lectures. Address 31 Monroe Avenue, Detroit, Mich.

Dr. U. D. Thomas, of Grand Rapids, has decided to spend two weeks at Haslett Park during the coming season. He is a medium of fine abilities.

Those who wish to reach Hudson Tuttle by telegraph should send their messages to Ceylon, O., as there is less delay than sent direct to his P. O., Berlin Heights, O.

Mrs. M. E. Williams will spend the summer months at her home, Holland Hall, North Long Branch, N. J., where she will be glad to hear from her patrons and friends.

Dr. H. G. Hawkins, Magnetic Physician, 149 State street, Springfield, Mass., will be at Lake Pleasant during the August meeting. Due notice of location, will be given in this paper.

Mrs. A. E. Kibby is at home at 13 Cottage Terrace, Mt. Auburn, till July 20th, when she will leave for the Cassadaga Camp Meeting till August 30th. She then goes to Illinois for September and October.

Frank G. Wilson, Secretary of N. S. & R. C. A., is authorized and qualified to lecture on Spiritual Science and Philosophy or organize Societies. Mrs. B. B. Wilson gives original poems, vocal and instrumental music. Terms reasonable. Box 39, Mantua Station, O.

Oscar A. Edgarly is engaged for July to speak and give tests for the Liberal Hall Spiritualist Society, West Hampden, Me. Expects to visit Cassadaga Camp, N. Y., in August. Would like to hear from societies either East or West, who are desirous of employing trance speakers and test mediums for the seasons of 1891-92. Address Newburyport, Mass.

## Camp Meetings for 1891.

Below will be found a list of places, with time and length of session, of the out-door gatherings of Spiritualists for the present year.

CAPE COD CAMP MEETING—Harwich Port, Mass. July 12th to 26th inclusive.

CASSADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Cassadaga Free Lake Association commences July 24th and closes August 30th.

CLINTON (IOWA) CAMP MEETING.—Commences August 2d to August 30th inclusive.

HASLETT PARK (MICH.) CAMP MEETING—Commences July 29th to August 31st inclusive.

LIBERAL (MO.) CAMP opens August 15 and closes September 15th.

LAKE PLEASANT, MASS.—The Eighteenth Annual Meeting of the New England Spiritualists' Camp Meeting Association meet July 25th to Aug. 30th inclusive.

LAKE MINNETONKA, MINN.—The Camp meeting will be held under the auspices of the Northwestern Spiritualists during the month of July.

LOOKOUT MT. CAMP commences July 5th and closes August 2d.

PARKLAND, PA.—The Thirteenth Annual Meeting opened June 14th and will continue to Sept. 16.

ONSET BAY, MASS.—The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 30.

QUEEN CITY PARK, VT.—Meeting commences August 2d and continues to September 6th.

SUNAPEE, N. H.—Meeting commences August 2d and closes August 30th.

SUMMERLAND, CAL.—Camp opens September 6th and closes on the 27th.

THE INDIANA CAMP MEETING will be held in their grove near Anderson, Ind., under the auspices of the State Association, from July 16th to August 10th inclusive.

TEMPLE HEIGHTS, NORTHPORT, ME.—Opens August 9th.

VERONA PARK, ME.—Meetings will be held during the last two weeks in August.

VICKSBURG, MICH.—The Eighth Annual Meeting will be held on August 6th, continuing over three Sundays.

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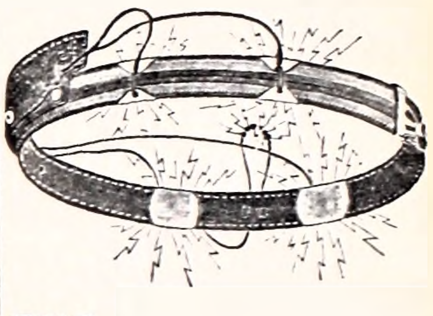

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